Baxter's Book,

Entitul'd,

The Cure of Church-Diviſions,

ANSWER'D & CONFUTED.

And he prov'd to be a Phyſitian of

NO VALUE:

Who hath manifeſted his Folly and Weakneſs in undertaking a Work which he hath ſo little Underſtanding in

By *Thomas Taylor.*

For, from the leaſt of them, even unto the greateſt of them, every one is given to Covetouſneſs, &c.——They have Heal'd alſo the Hurt of the Daughter of my People with ſweet words, ſaying, Peace Peace; when there is no Peace, Jer. 6. 13, 14.——*But ye are Forgers of Lyes, ye are all Phyſitians of no Value,* Job 13. 4.

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Baxter's Book,

Entitul'd,

The Cure of Church-Divisions,

ANSWER'D & CONFUTED,

RICHARD BAXTER, a man, who through a shew of Learning and Religion, had gotten (in *Oliver Crumwel's* dayes) a great esteem in the minds of the ignorantly Zealous Professors of Religion in this Nation, and especially in the parts of *Worcester-shire*, about *Kidderminster*, where he then resided) hath since the change of the Times, and coming in of the Old Common-prayer-Book again, much manifested his Nakedness, Confusion, and Unsoundness to every Eye, that in any measure is open to see the difference of Truth and Error in the ground of it, as by his works appear: and that it is so, amongst other things, that Book of his, falsly call'd, *The Cure of Church-Divisions*, which I have now under-hand to answer, doth plainly manifest: For, instead of curing Divisions, he hath shew'd *himself* to be a Physitian of *no value*, & so instead of *curing* hath struck at (under a *Judas* Kiss of Unity & Concord) the very Life and Foundation of all true Christian Unity and Amity; to wit, The Free and Perfect Teachings, and Gifts, and Work of the Spirit of Truth (the Spirit of the Father and Son in his believing Members) whereby they cry in a spotless Mind, *Abba Father*, and freely and powerfully declare the Glory of his Kingdom to the Children of Men; and instead thereof, would

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bring in and eſtabliſh that Soul-deceiving and Church-dividing doctrine of Humane Learning and Humane Helps, as abſolutely neceſſary to the procuring and engaging, as it were, the Holy unlimited God to give unto the Creature his holy Spirit, and the Knowledge of the Myſteries of his Eternal Will and Kingdom for the ſame; as in Anſwer to an Objection in the 6th page of his Book, in his firſt Direction (ſo call'd) is to be ſeen. The Objection againſt his carnal Reaſonings, for Old Men's knowledge, is in pag. 5. where he ſaith.

I know thoſe that I have to do with will ſay, That Divinity is not learn't by Labour and Men's-teaching, as other Sciences and Arts are; but by Teaching, (I add, *yea, and moſt free Gift*) *of the Spirit of God, and therefore the Youngeſt may have as much of it as the Eldeſt.*

And to this *R. B.* there thus anſwers.

Anſw. *There is ſome Truth* (ſaith he) *and ſome Falſhood, and much Confuſion in this Objection.*

Reply, But O the Darkneſs, yea, rather Enmity, that is in *Baxter's* heart againſt the free Teaching of God's Spirit! that he would find any thing againſt ſo plain and manifeſt Truth, as is in this Objection! But what will not Fleſh do that is lifted up with Conceits of his own wiſdom, to keep up its Honour before the people, rather then the Pure Undoubted Truth of the Goſpel, and Self-abaſing Spirit of Truth, ſhould Raign and have the Preheminence.

But let us hear how this *R. B.* proves that, that there is either Falſhood or Confuſion in the Objection.

It is true (ſaith he) *that the ſaving Knowledge of Divinity muſt be taught by the Spirit of God; but it is falſe, that Labour and Humane Teaching are not the Means which muſt be us'd by them who will have the Teaching of the Spirit.*

But to this I ſay, That a Child of Light, in the leaſt Meaſure, doth eaſily ſee the Falſhood of that ſpirit, by which this *R. B.* is acted in this his anſwer: For the wind of the Spirit bloweth where it liſteth, and thou hear'ſt the ſound thereof, thou natural Man; but neither knows whence it comes, nor whither it goes; ſo is every one that's born of God: And without this Birth, all thy knowledge is damning, not ſaving, *John* 3. 7, 8. &c. And

Job 32. 7, 8. I said dayes should Speak, and multitude of years should Teach Wisdom: but there is a Spirit in man; and the Inspiration of the Almighty giveth them Understanding. And saith God, It shall come to pass in the last dayes, that I will pour out my Spirit upon all Flesh; and they shall all know me, from the least to the greatest: yea, and Young-men shall see Visions, and Servants and Hand-maids shall Prophesie: and ye have receiv'd an Unction from the Holy One: and ye know all things, (saith the Apostle *John*) and ye need not that any man teach you. This is the Day of the Lord, wherein these things are fulfill'd; prais'd be God: And the new Covenant aboundantly witness'd in the Children of Light, whom this wicked Book of *Baxter's* strikes at; but his Wickedness turns upon his own Pate, and his own Inquities shall slay him: For he, by his carnal Wisdom, would darken Knowledge, and shut the Kingdom of Heaven against men, as his Predecessors of old, the *Pharisees* mention'd *Mat.* 23. did: But the Lord hath open'd a Door to the Believing Souls this Day, which all the powers of Darkness shall never be able to shut; Glory to his Name forever.

But what is that Labour and Humane Means that People must use for getting the Spirit of God, or saving Knowledge of Divinity, as he calls it: Is it tumbling over a Ruck of Books, stuffed with art and Humane Wisdom, or Learning from below; as this *R.B.* hath long done, to the darkning of his Heart from the Knowledge of God, and Way of his Spirit; so that he knows nothing of it after all his long lost labour, but what he knows naturally, as a bruit Beast (and that's plain) for it sanctifies him not, as by his confessing, That his best Duties, even his Prayers are not without sin; and affirming, that no man prayes without sin? as in his Book is to be seen, page 195. and in his Preface.

And so the Prayer of Faith, and Preaching by the Spirit, he is ignorant of; yea, Preaching by the Spirit is become a Mock and a Derision to him and his Brethren at this day: but *Paul*, and all the Ministers of Christ, Maghifie the Free Grace and Infinite Gift of the Spirit of God, according to that (*2 Cor.* 3.) Saying, Not that we are sufficient of our selves to think a

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good Thought; but our Ability is of God, who hath made us able Miniſters of the New Teſtament; not of the Letter, but of the Spirit; for the Letter kills, but the Spirit gives Life: And that which the Eye hath not ſeen, nor Ear heard, nor hath entred into the Heart of man (or Humane Heart) to conceive, hath God reveal'd to us by his Spirit; for the Spirit ſearcheth all things, yea, the Deep Things of God; and which Things we Preach or Speak not in the words which man's (or Humane) Wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing Spiritual things with Spiritual, 1 *Cor.* 2.

But this *R.B.* comparing Spiritual things with Carnal, is not wiſe, who, becauſe old men, and long Students in Arts and worldly Sciences are moſt Wiſe, or likely to be ſo; therefore they that labour and ſtudy moſt in Books of Divinity (ſo call'd) get moſt of the Spirit's teaching.

O ſad! That ever the minds of the Children of Men ſhould be ſo cover'd with darkneſs, and yet read the Scripture of Truth, which witneſſes to no one thing more then to the Free Teachings of the Spirit of God, without humane Helps! For all the Help that is humane, or that man who is (*ab humo*, that is) *from the Earth*, can afford, is but natural, and of this World, which comes to nought; therefore is it ſaid, That none of the Princes (that is, the chief men) of this World knew the Myſtery of Chriſt and his Kingdom then, which made them ſo band againſt him, ſee the 2d *Pſalm*. And the Natural Man, with all his natural means, diſcerns not the things of the Spirit of God, becauſe they are ſpiritually diſcern'd: So every one that would know the Mind of the Spirit of God, muſt come to feel (through the Moſt Holy Faith) a meaſure of it in themſelves: For, after ye believ'd, ye were ſeal'd with the Spirit of Promiſe, *ſaith Paul*: And the Word is nigh thee, even in thy Heart and Mouth: O thou that haſt an Ear to hear, hear what the Spirit ſpeaks, even the Word of Faith, which we Preach. Therefore go not forth from the Anointing of God in thy Heart, to hear the frothy and falſe Doctrine of ſuch as R. B. who have run and ſet up themſelves by their humane Helps, in the place of Teachers, and God never ſent them, and therefore they cannot profit the People at all;

all; but lead them about, like silly Women, laden with divers Sins and Lusts; yea, in their Prayers and best Performances, as is manifest; and so, not being sent and enabled by God's Spirit, they can never lead you to it, but from it, as is manifest.

Also *R. B.* in pag. 6. before mention'd, saith, "The Ob-"jection hath much Confusion in it. (and how proves he that, "but by saying) 1. It confoundeth the Spirit's teaching us, by "inditing the Scripture with the Spirit's teaching us the meaning "of the Scriptures. 2. And it confoundeth the common Know-"ledge of Divinity, with the saving Knowledge of it. No "man cometh to a common Knowledge, fit for a Teacher of "others, without the Spirit's teaching by the Scriptures; for "that was the first part of the Spirits teaching us, to inspire "the Prophets and Apostles, to deliver a Teaching Word to "the Churches, by which we might all be taught of God through "all Generations. But many men have excellent common "Knowledge by this Word, and by the common help of the "Spirit, without that special Help, which begetteth saving "Knowledg: And all Knowledge requireth Time and Labour "to obtain it, though the Spirit giveth it, and though it may "be sanctified to us in a little time; but that may be a means of "saving others, which saveth not the man that hath it.

And in pag. 114. *farther saith*, "Take them not for no Mini-"sters that want Grace totally: and marvel not that Gifts are "more necessary to the validity of Ministration, then Grace is; "he may perform the Office of a Minister to the benefit of the "Church, that hath no Saving Grace at all. *Thus far* Rich. Baxter.

O! What Sorcery and *Egyptian*-Darkness is here, to make void the New Covenant, and Free Gratious Teachings of the Spirit of God in these dayes, and to establish the Letter in the room and stead thereof, which only witnesses to it, and is a Declaration concerning what the Spirit of God did in them, and in the World before Christ's coming in the Flesh, and what was done during his being in it, and what the Spirit would do

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in the Believing Souls, and in the World after that time? But this the Hirelings do, that they by their trading with, and giving their false meanings upon the Scriptures, they may keep the people in Blindness, and so from the Anointing, and Teaching, and Enjoyment of that Spirit that was in them that gave forth Scriptures, that they may not see their deceitful Doctrines and Merchandizes, lest they should buy no more of them: For no man that knows the Badness of *Babylon* will buy them any more, and then will the Merchants of Souls Mourn: For, they that know the Lord, and his Spirit's Teaching in them, which is the Good Old Way, yea, and the ever New, Fresh, Profitable, and Living WAY; will follow no more such men, as would bring in, and establish a Graceless Ministry, as this *Baxter* doth here, to his everlasting Shame. But such Graceless Priests the Lord will have none of; nor his People neither: For my Sheep hear my Voice, saith Christ, and a Stranger they will not hear: Surely a Graceless Man is this Stranger: They (to wit, graceless men, saith *John*, 1 Epist. 4.) are of the World, and the World hear them; we are of God; Stewards of the manifold Grace of God, 1 *Pet.* 4 10. And they that are of God hear us.

And so, ever Blest'd and Prais'd be the Great and Glorious Name of the Lord Jesus, who hath restor'd to them that obey him, the Glorious Doctrine of the Spirit's Teaching, as was in the Apostles dayes, according to his true Promise; where all in the Truth (of which we, the People of God, in scorn call'd *Quakers*, are Members) where all, I say, is done in and by the Holy Spirit, prais'd be God; and nothing own'd among'st us, but what is so done: Here is Praying in and by the Spirit, and Preaching in and by the Spirit, and Singing in and by the Spirit of our Holy Lord God; and so the Head being Spiritual, and the Members of the Body every one Spiritual (for we are all Baptiz'd by one Holy Spirit into the one Heavenly Body) our Food is also Spiritual Heavenly Bread, and Heavenly Wine, and the Water Spiritual that Sanctifies us, and makes us clean to God in all our Sacrifices and Services: for Christ gave himself for his Church, which is his Body, that he might wash it, and present it spotless to himself, and without all Deformity, by the washing of Water (even the Water of Life) in the Word of Life,

Life, the creating Word of the everlasting Father, which is Spirit and Life, the Resurrection and the Life in every believing Soul; for we are redeemed from Death thereby, that we might forever hereafter serve God, in the newness of his own Spirit, and not in the oldness of the Letter, as all such do as know no other teaching Word but the Letter, as this *Baxter* doth; and so they having gotten a little Brain-knowledge by their humane helps, and not by the Spirit of Truth, they wrest Scripture to their own and others destruction, desiring and boasting themselves to be Masters and Teachers of others, whilst themselves need teaching what the very Principles, or beginning Doctrines of the true Christian Religion is, as is plainly manifested by his seeking to bring in a graceless Minister, or Woolf into Christ's Fold, surely the Woolf comes not but to rob and destroy. *All that ever came before me*, saith Christ, *are Thieves and Robbers, and never came in by the Door*, as its plain, the graceless man doth not, but hath climb'd up another way by his humane helps, as *Baxter* speaks; and to this purpose, see *John* the 10th, and *Mat.* 23. where Christ at large sets forth such woolfish Teachers, who can perk themselves up in Places of Teachers, by the World's help outwardly; but *will neither enter into the Kingdom of God themselves, nor suffer others, but shut up the Kingdom of Heaven against Men*, by such deceitful Doctrine and Antichristian Inventions, as this *Baxter* hath, by saying, *That Gifts are more necessary to the validity of Ministration, then Grace is*; and that he may perform the Office of a Minister to the benefit of the Church, that hath no Saving Grace at all; *And all knowledge requireth Time and Labour to obtain it, though the Spirit giveth it*; which last saying doth directly thwart and contradict the Scripture; which saith, *I was found of them that sought me not*, *Isa.* 65. 1. And *Paul* sets believing and working in this great matter of the knowledge of God and Christ to Salvation, one against the other, as the way of the Law and Gospel; *for to him that worketh*, saith he, *is the reward reckon'd of Debt, not gift of Grace*; *but to him that Believeth it is of Grace, to the Glory of God, great Love to man*; for saith Scripture, *God so loved the World, that he gave his Son, that whosoever on him believe, should not perish, but have Life Eternal*: And none can truely say, but those are the best knowers, and

wiſeſt People that have Eternal Life in them, though they never laboured for it, nor ſought for it; and ſo ſuch as this *Baxter*, who looks at all, as obtain'd by Time and Labour, they are thoſe ſpiritual proud ones, who are ſwelled ſo big with ſpiritual Pride, that ſelf Idoliſing ſin, which, as himſelf ſaith, in his ſecond Direction (ſo called) is the great Rebel againſt God, the chief part of the Devil's Image; that one ſin which breaketh every Commandment; the heart of the old Man, the Root and Parent, and Summery of all other ſin; the Anti-chriſtian Vice, which is moſt directly contrary to the Life of Chriſt, &c. and theſe Letter-wiſe-men, that have patched together a Garment of Fig-leaves, to cover their ſinful nakedneſs, are proud of meer ſuppoſed ſpiritual excellencies; for the way of the Bleſſed Spirit, and its free Gifts, and free workings in the Children of Men, they are ſtrangers unto; and then through their Humane, Learning and loſt Labour, having gotten a little or a great deal of talk from the Letter of the Scripture concerning Religion, in their Earthly Spirits, which ſees nothing of the Kingdom of God; they condemn the Generation of the Juſt, whom God Teacheth and Bleſſeth with all Spiritual knowledge in Heavenly things, and call *them Spiritually proud*; becauſe they cannot but ſpeak very highly, and yet in the trueſt humility of Heart, concerning the great things that God hath done for their Souls; and becauſe they cannot joyn with the Wicked whom God abhoreth, neither in their Worſhip, nor other ſinfull Cuſtoms.

And ſo out of that old Bottel, come all thoſe unſavory expreſſions of *R. B.* before mentioned, againſt the free Teachings of God's Spirit; yea ſo great an Enemy he is to the wholſom Doctrine of free Grace, that Pag. 7. he ſaith, 'Is it not Blaſ-'pheming of God's Spirit to make it the Patron of mens ſloth 'and idleneſs under pretence of Magnifying Grace.

To which I anſwer, That pretending we deny, and truely ſay, with the Apoſtle, *That God who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give us* (yea, moſt freely without our own Labour, or any humane Help) *The knowledge of the Glory of his Kingdom*; and thoſe that call this Doctrine, either in the Apoſtle, or us, a Patronizing of Sloth and Idleneſs, are

are those that do really blaspheme God's Spirit which teacheth it.

'But many Texts (saith *R. B.*) commands us diligence; and 'sloth is a great Sin.

To which I say, the Scripture indeed commands a diligent improvement, and Holy exercise of the free Gifts which the Spirit hath given the Faithful: But the Scripture never said, that Humane Labour and Helps are the Means to be used for getting the Spirit's Teachings; and without which no knowledge in Spiritual Matters is now received; *Stir up the Gift of God in thee*, saith *Paul* to *Timothy*, so say I; But he no where puts the Humane or Carnal man to Work or Labour to get the Spirit; for that is quite contrary to this Scripture, *Gal.* 3. 2. as also *Rom.* 9. 16.

Obj. But this *Baxter* asks this Question, 'Why hath God settled 'a Teaching Office in his Church, and commanded all to attend, 'and hear, and learn; if we are taught by the Spirit without man's 'help? Why were the Apostles sent forth into all the World, '&c?

Answer, Here is the great stumbling of these Unbelievers, (the Worldly wise ones indeed) what, because God in his free unlimitted Spirit did begift men, and in his own Spiritual Power sent them forth to preach and publish all abroad the Glory of his Kingdom, and Good Will to men; cannot People therefore be taught by the Spirit without man's Help? What reasonings this? when the Scripture expressly saith, That all the Gifts and Abilities, Helps, and Means of bringing People to God, and the Knowledge, and Enjoyment of all the Good Things of his Kingdom, are meerly, solely & wholly from God & his blessed Spirit's free Gift in Christ, and not from man at all: And therefore, when the *Corinthians* began to look at man, whether *Paul*, or *Apollo*, or *Cephas*, he calls it Carnal, and said, Christ was not divided; signifying, plainly it was Christ, and the Spirit of his Power that alone did all in all; as Christ said, *John* 15. *Without me you can do nothing*; for in the True Church Christ ever was, and ever will be all in all, & man nothing; as *Paul* said of himself, *Paul* is nothing: But in the False Church where *R. B.* is pleading for man, yea Graceless Ministers, man is all, and Christ suffer-

Suffered to have no Rule: But those mine Enemies, saith Christ, *That would not that I should Rule, bring them and slay them before my face.*

But what sottishness is this in *R. B.* to ask such a Question as this when himself confessed in the very last words before it, 'That none are so forward to preach as these same men that 'cry down mens Teaching:' Whereby it plainly appears that we do not deny God's Teachings, and the Spirit's Good and Gratious Gifts freely given for the edifying and building up of the Body of Christ; till we all come to a perfect man, to the measure and stature of the fulness of Christ, no more then the Apostle did, *Ephes.* 4. 11. &c. but that which we cry down, is that Antichristian spirit in *R. B.* and all such men as by seting up self, and flesh would draw from Christ and his Teachings in Spirit to look at them, and their painted words, and love killing Doctrines, who are this day *Goliah* like come forth to defie the Armies of the Living God, but the Stone cut out of the Mountain, without Hands, shall dash them and their Images all to peices: Glory to the Lord for Ever. And though they with their Humane or Earthly spirit and Sorceries, withstand the Truth and Spirit thereof, as *Jannes* and *Jambres* withstood *Moses*, when he was about to call *Israel* out of *Egypt*; yet as their Folly was soon seen, so are these, and they shall not proceed fur; but *Israel* out of *Egypt* shall go, and those Faithful ones that are escaped shall they not with all their Inchantment bring back again into *Egypt*: Glory to the Lord for Ever Amen.

But wouldst thou indeed know, Oh vain man, *R. B.* for what the Apostles, who had Ability to preach (without mans help) were sent forth, then thou mayst know, it was to reprove such as then that would limit God to vain man's Help, and to call his People from amongst you, who lay heavy Burdens on mens Shoulders, but will not touch them with one of your Fingers; it is even so.

But whereas thou addest and say'st, 'Those are taught of God, 'who are taught by those who are sent of God to be their Teach-'ers: It plainly shews the numerous Company thou boasts of, who believe thee, are not taught of God, for thy Doctrine already mentioned shews most plainly that thou wast never sent

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of God; for never did any, whom God sent, set themselves against the free and Gratious Teaching and Gifts of God's Spirit, to Establish Humane Helps, as thou doest: But as if that which thou hast said were nothing, thou addest Pag. 8.

'Advise with the experience of all the World; Who was 'the man that ever you knew, able to Expound one Chapter in 'the Bible by the inward Teachings of the Spirit alone, without any Labour of his own, or Help from others by Voice or 'Writting? Where dwelleth the man, who by meer Inspiration 'can turn one Chapter out of the Hebrew or Greek into the 'vulgar Tongue? and where is the man that can solidly unfold 'any Doctrine of Divinity, which he never read or heard of, or 'can Teach that Truth, and deny that Religion which he was 'never taught by man.

And afterwards in his Second Direction, and Pag. 16. having led his wretched Disciples into a Laborinth or Mist of words, about their uncertainties in their Matters of Knowledge; and having advised them to humility, as he calls it, or not to think too highly of their own knowledge; he there adds, and sayes in that 16th. Page especially, 'If you know your advantages for 'knowledge have been less then other mens, that you are young; 'or that it is but a few Years since you entred upon the study of 'the Scriptures; or that you have not any stronger natural Parts 'then other men; that you have not had that Measure of Learning which might further your knowledge of the Holy Scriptures; but that others that differ from you have had much 'more of all these Helps and Means then you, and have Prayed 'more, and Meditated more, &c.

And in Pag. 17. in his Answer to an Objection; which is, 'That the Learnedst men are not always the wisest in the matters of Religion; he saith, many men are learned in the Languages and Sciences, who are not learned in the Scripture; 'because they applyed not their Studies that way; and many 'men are learned in the Scriptures and Sacred Languages who yet 'live in sin, though they are able to Teach the Truth, for others: (here by the way) all may take notice what a False Teacher this *Baxter* is, who is not ashamed to say, 'That man that lives in sin, 'may Teach the Truth for others; for such as live in sin nei-

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ther know the Truth (which is Christ) nor have seen him, (as *John's* first Epist. Chap. 3. expresly saith) but this *Baxter* goeth on and saith: 'But those that well understand the Scrip-'tures without learning the Languages which they are written 'in, and the Customs of those Times, and Countries, or without 'much reading, and long study of the Scriptures themselves, and 'the Writings of them that better understand them, are so few, 'if any at all; that if you will pretend to be one of them, you 'had need of some Miracle, or something like a Miracle, to make 'your selves or others believe that you are not deceived.

I Might here add his other false Doctrines immediately following these in that his Book, as his Answer to an Objection there set down against singularity, or so; the Objection is this: 'The greater Number are not alwayes in the Right; there-'fore why should my singulary discourage me: But because his Answer hath pretty many words in it, I refer it to another place, and to what he hath already said do answer, and say in brief thus.

First, That as by his other words, so also by these it is most manifest from what Fountain this *Baxter's* knowledge hath proceeded, to wit, not from the Inspiration of the Eternal Spirit, which gave forth Scripture; but from his own Earthly or Natural spirit and Humane Industery and Studies, and trading in Books and Letters without him, from which Earthly or Humane Spirit and Wisdom hath not come (nor possible ever can come to any) the right meaning and understanding of Holy Scripture (as such as he would have it) for the natural man as the Apostle saith, *Perceiveth not the things that be of the Spirit of God*, 1 *Cor.* 2. 14. But all false Visions, and lying Divinations have ever come from that Earthly spirit, and all the cruel wrestings of the Holy Scriptures from the beginning to this day, have proceeded from it, to the miserable and wofull undoing of the Generallity of that People called Christendom; as also the Blood-sheds, and all the cruel usage of Spiritual Minded Men, for their pure Conscience sake, have issued from that Fountain of the Earthly spirit, and the false Births thereof from the beginning, and that great Whore found Guilty of all; for in her was found the Blood of Prophets, and of Saints,

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and of all that were slain upon the Earth, *Rev.* 18.24. for what Spiritual man did ever ask such a Question, or rather affirm; for in him, his question is an affirmation, to wit, 'That no man is able 'by the inward Teachings of the Spirit alone to Expound one 'Chapter in the Bible: And that there is none can solidly Unfold any Doctrine of Divinity, which he never read or heard 'of, or can teach the Truth, or defend that Religion which he was 'never taught by man.

Oh happy therefore are they who are come to the Everlasting Covenant of God, and to know the inward Teachings and Leadings of his Holy Spirit in their Heart, to Lead them into all Truth according to Promise, *Joh.* 16. without being beholding to Vain Man's Help; for whereof is he to be accounted, as is manifest, even as a Thing of naught, is the best of them, out of the Truth: For O! How Ignorant of the Ministry of God and Christ, and the Holy Spirit's Inspiration, sufficient Teaching, is this *Baxter*, who is not content to sit among the Parish Teachers, as a Fellow; but even takes upon him to be a Teacher of the Teachers? Yea, so Ignorant and Unbelieving is he concerning the Spirit's Power and Sufficiency in these dayes, that without an outward Miracle he will not believe any such Thing: Nay he would not have People believe, for themselves, that God teacheth their own Hearts, unless it come in man's Way, and by Humane study, Labour, and natural Means: Therefore the Lord saw good for his own Glory, and for the Vindication of his own Honourable and Everlasting Truth, which the Hirelings had made void by their Traditions; and for the absolute necessity of his own beloved Seed, to restore unto us the Ancient Doctrine of the Holy Spirit's Sufficiency in all the Work of bringing man out of the Fall to God, that the Lord, the Spirit, might be the first and the last; yea all in all in their Salvation, without man's Help; for he is worthy, who as he created all things, by his own alone Power, and according to his Good Will; so he restores all things according to the Counsel of his own Will, and not of Flesh, nor of Blood, nor of the Will of Man, as the Apostle also speaks, *Joh.* 1. 13. but, Oh, How unlike is this Doctrine of the Apostle's, to *Baxter's*; for when the Apostle had said, *To them that received Christ,*

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to them he gave Power to become the Sons of God; left any ſhould think, as this *Baxter* doth, that it was either by man's Labour, or Study, or Humane endeavour, or Art, or Parts, or any natural Abilities or Helps whatſoever; he ſaith, It was not of Fleſh, nor of Blood, nor of the Will of Man, but of God. And of his own Will begat he us, by the Word of Truth, ſaith that other Apoſtle, *Jam.* 1. 17, 18. and he bids not err, as this *Baxter* doth, to ſet up another Fountain or Root; and that this Word of Truth is not any outward Writing, Voice, or any Creature, *John* in his firſt Chapter tells us, *That in the beginning was this Word, and the Word was with God, and is God*; and his Name is called the Word of God, *Revel.* 19. 13. ſo this Word, though it works according to the witneſs of the Scripture, which it gave forth freely, and as it ſelf pleaſeth, in the Children of men; yet it is not the Scripture; *For ſearch the Scriptures, or ye do ſearch the Scriptures*, ſaith Chriſt, *That witneſs of me, but you will not come to me that you may have Life*; and theſe were they that *Paul* ſaid, He bore them record that they had a Zeal for God (and Scripture) but not according to knowledge; for they being Ignorant of God's Righteouſneſs, went about to Eſtabliſh their own Righteouſneſs, and ſubmitted not to God's: And ſo even ſo this *Baxter*, and many ſuch like, have a blind Zeal, and a great Talk of the Scriptures without, and of the Spirit's Teaching by the Letter, and Humane Helps, and the like; but will not come to Chriſt, to know him in them, that they may have Life, and Wiſdom and Righteouſneſs: But would Eſtabliſh their own, which is meer Emptineſs and Vanity in the ſight of God and all truly Spiritual men, 2 *Cor.* 13. 5. *Rom.* 10. 3.

And how far this *Baxter*'s Language in thoſe other words, where he ſaith, 'That if any will pretend to a good Underſtanding of the Scriptures, without learning the Languages which 'they are written in, and the Cuſtoms of thoſe Times, Countries, 'or without much reading and long ſtudy of the Scriptures themſelves, and the Writings of them that better underſtand them, 'had need of ſome Miracle, or ſomthing like a Miracle, to perſwade themſelves, or others, that they are not deceived: How far, I ſay, is this Doctrine and Language in this *Baxter*, from the Language of the holy men of God that writ Scripture; let

let the Spiritual Man who best understands all things judge; for the holy Apostles Magnified the free Grace, and the free Teachings of the Spirit of Grace, and debased man and all Humane Helps, as is said before, and as the Scripture every where witnesseth: But this, *Baxter* tyeth the Wait and main stress of all upon Humane Learning, natural Parts, knowledge of Customs and Courteries, much reading, long study, and the like; insomuch, that without them, man must not look that any should believe him: Nay, nor he must not own God's Teaching in his own Heart without these, unless seconded by some Miracle, or the like.

But, Oh the Misery therefore of such poor Souls, as follow such wretched Teachers, and their damnable Doctrine, as I may well And Oh forever Blessed are they who are brought from off such Barren Mountains into the good Fold, where all the Lambs of Christ lie down in the good Pasture of the Spirit's fulness, and walk up and down in the Light of the Lord, under the hand of the good Shepherd Christ Jesus, where none can come to make afraid, nor deceive; for in the Light of our God, we see all these false Teachers, and their devouring Doctrines; and by the holy Power of God are delivered from them, and made able in the overcoming Spirit of Truth, to declare against them: Glory to God forever, Amen.

Again, Let us revew, and consider in particular a little of those words of his before set down, where he saith, as an Argument to perswade his young Ones and Dissenters, to his falsly called Humility.

Especially saith he, 'If you know your advantages for knowledge have been less then other mens; that you are younger, 'or that it is but a few Years since you entred upon the Study of 'the Scripture; or that you have not any stronger natural Parts 'then other men; or that you have not had that Measure of learning, which might further your knowledge of the holy Scripture: But that others that differ from you, have had much more of all these Helps and Means then you; and have Prayed more, and Meditated more. &c.

To which I Answer, That by these words it is easily seen,

what manner of knowledge it is that this *Doctor* trades in, and would have all Slaves unto; and what are his Means for obtaining it; to wit, a meer natural Knowledge, which by meer Worldly Helps, and Advantages may be attained, for a meer Heathen accompanied with many Years, and much Humane Learning, and strong Natural Parts, that can buckle much of the Scripture; especially having on him a Form of Prayer, and the like, must needs go for a better knowing Christian with him, then the dearest Child of God; especially if he be young in Years, and want those natural Helps, and outward appearances.

Oh what havock hath such Doctrine, as this of *Baxter's*, made amongst his deluded Hearers, and Admirers in this Nation so that now, let the Man of God come to one of them in the purest Evidence, and most powerful demonstration of the Spirit of Truth, if he appear not to them cloathed and accompanied with these Natural and Worldly Abilities and Indowments, they are fenced against the Lord's Messenger with such Arguments as these; You are but young, you have but studied a while, you are of slender and mean Natural Parts, and little or no Scholar-ship, and have Prayed but little, &c. in comparison of our Grave and Learned Divines, and the like? So far as Christ said, so we find now true, That *Publicans* and *Harlots* enter into the Kingdom of God before such; and now what a Curse of Church-divisions this *Baxter* is like to prove is easily seen, and therefore that charge which his self-condemned Heart fear'd would come upon him, may justly be brought upon him here, which in his Preface to his Book, he sets down thus:

'They will affirm (saith he) That I have clawed with one 'party, and have girded at the other, and have sought to make 'them odious, by bringing them under the Reproach of Sepa'ration, of censuring and avoiding the Ungodly; and that being 'luke-warm my self, and a Complier with sin, I would have 'others to do so too. And that these Reconcilers are neither 'Flesh, nor Fish, and attempt impossibilities, even to reconcile 'Light and Darkness, Christ and Belial, and that for the sake 'of peace, we would sell the Truth, and would let in Church 'Corruptions, out of an over eager desire of agreement; and

'when

when they have all done, neither Parties will regard them. These are this *Baxter's* words, in that Preface of his to that Book, which is justly come upon him.

And indeed he may as well go about to reconcile Light and Darkness, as bring the Children of Light, whom God hath delivered out of the Darkness of, and filthiness of *Egypt* and *Sodom* spiritual, into Unity with them again; for there is Enmity put between the two Seeds, and those words of Christ, in *John* 17. 21, 22. &c. which he deceitfully puts in the Title Page of his Book, are only proper to the living Members of the Spiritual Body of Christ, (which he calls mystical) and not to any of the Worlds Churches, or visible mixt Congregations of People whatsoever; the words of the Apostle in *John*. 17. 21. &c. are weightier then any Hypocrite can bear, and they are these: *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the World may believe that thou hast sent me; and the Glory which thou hast given me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.* God is arisen to drive Hypocrites from under all such shelter of words, as they would hide themselves under; for now is the City and Kingdom truly manifested and witnessed, into which no Uncircumcised, or Unclean shall enter; but only the Redeemed born Babes, and living Members of Christ. And now to the knowledge and experience, not of the Evil World, but of all that know God do I appeal to judge, whether this *R. Baxter*, or any of like spirit with him, can be said to know any thing of the Oneness, betwixt the Father and Son, the Members of his holy Heavenly Body, much less can be any of them, who are not afraid to affirm, 'That such are not to be disallowed from being Ministers 'of the Gospel, though they want Grace totally: And that 'Gifts are more necessary to the validity of Ministration, then 'Grace is, and that he may perform the Office of a Minister, to 'the benefit of the Church, that hath no saving Grace at all; '(as Pag. 114. of his Book aforementioned) and that there is no 'man alive that Worshippeth God without some sin; and adds,

'Do you ever pray your selves in secret, or in your Families with-
'out sin, as in Pag. 19. 5.

And in Pag. 30. of his Preface to that Book, 'That there is
'no Person, Church, or Worship on Earth faultless, and with-
'out Corruption; (and saith there further,) I justifie not the
'faults of my own daily Prayers, and yet I never pray without
'them.

And in Pag. 34. &c. 'That *Cain* was the first born Member,
'in the Church of *Adam's* Family; and cursed *Cham* was of the
'Church of *Noah*: and reckons *Lot's* two Sons in law, and
'*Esau*; yea, and the ten Tribes in their Apostacy, to be of the
'Church.

And so having reckoned up, and raked together, all the Faults of the Blessed Seed of *Abraham*, before Christ's coming in the Flesh, and of all those called Christians after that, mentioned in Scripture; he most wickedly, and imprudently sayes Pag. 44. 'That no one Member is in all these Scriptures, or any other, 'commanded to come out, and separate from any one of all these 'Churches; as if their Communion in Worship were Unlawful, Directly contrary to 2 *Cor.* 5. 11. *Revel.* 18. 4, 5, 6. &c. *Come out of Mystery Babylon (the false Church)* saith God, to his People.

Oh the Blasphemy of such mens Hearts, that dare Intitle wicked men, for a bear Profession sake of Religion, to the Glory of the benefit of this Prayer of Christ's, who prayes (and his Prayers were alwayes heard) *That his might be one, as he and the Father were, and are one; the Father in Christ, and Christ in them*, and so made fellow Heirs, and Partakers of the Glory of Christ by free Gift: But neither *R. Baxter*, nor any graceless Minister, nor sinful praying People, whom he pleads for, can ever be one, as the Father and Son are one: Therefore I may safely say to you all Who desires the good of your Souls, and the Glory of God; Come out from amongst them, and joyn not with them: No, not in their Worship Actions (as he calls them) nor be ye Partakers in any of their sins, or sinful Worship, lest ye partake of their Plagues; for the Temple of God is Holy, and the Worship of God is Holy: And so *R. Baxter*, with

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all his own Corruptions, and all his heaps of Lyes, and false Accusations of the Brethren of Christ are for the Lake; It is so.

And so I return to set down *Baxter's* Unchristian Answer, to that former Objection against the singularity of separation; the Objection is as before: 'The greater Number are not alwayes 'in the right; therefore, why should my singularity discourage 'me?

Now to this *Baxter* answers, Pag. 17, 18. 'The greater Number (saith he) through the World are not in the right about 'Christianity; for they are not Christians, and the greater 'number of vulgar Christians be not in the right perhaps, in 'many Points of Learning, and Scholastick Controversies; be-'cause they are not learned in such Controversies; but all Godly 'men, and Christians, are in the right in all Points Essential 'to Godliness and Christianity: And therefore they are in the 'certain way of Life.

'And if in any integral, or accedental Point, you think you 'are wiser then the greater part of men, as Learned, and as 'Godly as your selves, you must give very good Proofs of it, 'to your selves and others, before it is to be believed: I know 'that in all Ages God giveth some few men more excellent na-'tural Parts then others; and he engageth some in deeper, and 'more laborious Studies then others; and he Blesseth some mens 'Studies more then others; and therefore there are still some 'few who know more then the rest of the Country, or Man-'kind; and it were well for the rest, if they knew these, and 'would learn of them: But these are such, as come to their 'Knowledge by hard and laborious Studies, and Meditation; 'though also by the Spirit's Blessing their endeavours: and they 'are such, as give proof of the Knowledge they pretend to; and 'they are such as imploy their Knowledge to preserve the Peace 'and Concord of Believers, and do not proudly make a stir with 'it to set up their own Names, though hereby they set the World 'on fire.

To which by way of reply, I answer and say, That there is not the least Child of Light: But doth truely, and easily see the nature of the Spirit, by which this *R. B.* is still acted, and the

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end he drives at; for as for the Spirit by which he preached, it still appears plainly to be the spirit of this World that never knew God, nor the Mysteries of his holy and Heavenly Kingdom, by which Earthly spirit (by much poring on Books without him) he hath attained to a deal of Unsanctified goatish Knowledge, (as himself speaks Pag. 144.) to deceive the simple People by who are Ignorant of Satans Devises; and as for his end, it is also as manifest to be this, to wit, to bring People, who were in some measure pressing out of *Babylon* back into *Egypt* and *Babylon* again, and yet to cover this deceit, lest the Simple should see him without an Interpreter, he brings in the Spirit as to help his Humane Labour, and Carnal Endeavours: But the Spirit of God, which he strikes at in all his writing, will be no Drudge or Slave to any such Vain Self-ended Proud Mind in any.

But of these words, where he saith, 'That all Godly men and 'Christians are in the right, in all Points Essential to Godli-'ness and Christianity; and therefore in the certain Way of 'Life, as he saith.

Let us consider; for in his sence, they are most notoriously false and wicked: for as for Godly men, whoever imagined otherwise (much less denied in words or so) that they were in the right; but as for that he saith, 'That all Christians, viz. all that 'were sprinkled when they were Children, and that so being 'grown up, make an outward Profession of Christ (for such in Spiritual manner he means by Christians, as is most manifest) 'are in the right, in all Points Essential to Christianity, and so 'in the certain Way of Life; It is such a notorious peice of falshood, and so impudent an assertion, that no one saying can more gratifie the Devil, and so help to build up his Kingdom, then it doth: Nay, it certainly gives the Lye to the certain experience and Testimony of all the holy men of God, both formerly and now; for *Paul* said in his day, *That many professed*, and nominal Christians do so walk, *as that they were Enemies to the Cross of Christ, whose god was their their Belly, and who gloried in their shame, and whose end was destruction, Phil* 3. and were these in the right Points Essentiall to Christianity, and in the certain Way of Life? what Contradiction and Blasphemy is this? And the same

saith, Apostle tells some among the Corinthians, *That they had not the knowledge of God, Cor.* 15. and what, were these right also in all Essentials? what is not the knowledge of God an Essential Point of Christianity? Nay, without the knowledge of God, no Eternal Life, and, yet this *Baxter*, is not ashamed to affirm, 'That such as know not God, are in the certain Way of 'Life.' And further, to the experience of all that know God do I appeal, whether this *R. B.* doth not here in his blindness, justifie the very *Papist*, Yea, and all other sorts of People, who any way in the outward profess Christ, especially if they be outwardly sprinkled with Water, young or old: for, saith he, in his Preface, Pag. 33. 'Christ hath solemnly and purposely made the 'baptismal Covenanting with him (to wit, by outward washing) 'to be the Term and Title to Church-Member-ship and Com-'munion, and the owning of this same Covenant is the suffi-'cient Title of the Adult (or those of ripe years) and the 'Imposers that come after, and require another kind of Evi-'dence of Conversion, or Sanctification then this, do confound 'the Church, and enslave the People, and leave no certain 'way of Tryal.' Thus far, *R. B.* by which it appears, whether this *Baxter*, by endeavouring to keep his credit with the world, is wandred beyond all the Bounds of Reason and Mo-desty: Nay, Mystery *Babylon* her self, though she be become a Cage of every unclean and hatefull Bird, and a very Habitation of Devils, must not pass unjustified by him; but be reckoned to be right in all the Essentials of Christianity, and in the certain Way of Life: For without all Controversie, this Mystery *Babylon* is of that Number who in words profess God and Christ, and have a Name to live, though they be dead, (as this *Baxter* is) or it were not a Mystery, if it were not covered from the Worlds Eye, with a shew of what it is not, *Revel.* 17, 18, 19. Chapters: Yet so far is this *Baxter* sunk into the Dark Pit of Antichristian Abomination, that he acounts it an abuse, and false Interpreting of Scripture, to perswade any from that Com-mand *Come out of Babylon*, to separate from professed or nomi-nal Christians, though full of Iniquity, Page 32. then which nothing more can gratifie his Father, the Wicked One, and his Adulterous Mother, the Synagogue of *Rome*, for though he would

seem in some words, here and there, in his Book, to be no *Papist*; yet there is never an Argument he brings, for the Fellowship with Dead and Corrupted Members; and against those that separate from such; but they will fully serve, to prove the Company of the *Pope* to be a Church, and all them to blame who have separated from him in outward Church-Fellowship upon any pretence whatsoever. So foolish is the World's Wisdom when it is set against Truth: But this *Baxter* having laid his Wicked and False Ground, 'That all that are called Christians 'are in the right, in all Points essential to Christianity, and 'in the certain Way of Life; he may easily conclude that to be 'unwarrantable separation which goeth from such: But then I say, How will the *Protestants* warrant their first separation from *Popery*? or how did this *Baxter*, with his *Presbyterians* in *Oliver's* time, with their *Directory*, excuse their separating from the *Bishops*, and their *Comon-prayer*? and how will he salve his old Non-conforming Brethren's flight into *New-England* (where since they have shed the Blood of the Martyrs of Christ) from the former *Bishops*?

But now his false Ground and Foundation being overturned, it is most manifest that, that separation is most lawfull, which is from such, who call good evil, and evil good; put Light for Darkness, and Darkness for Light, as *Baxter*, and all the Wicked do; from whom the People of God in these Days separate: And so in obeying the Voice of our God, who saith, *Come out of Mystery Babylon my People, lest ye partake of her Sins, and so of her Plagues*, (we are justified) for the sins of the Wicked, (who in words, profess God and Christ, but in deeds deny all) is reached Heaven at this day. And doth not the Apostle say, *If any man that is called a Brother be a Fornicator, or Covetous, or an Idolator* (and Covetousness by the Apostle's Doctrine is Idolatry) *or a Railer, or a Drunkard, or an Extortioner, with such not to keep company, no not as to eat with them* 1. Cor. 5. 11.

And doth he not say in an other Place, *Have no Fellowship with the unfruitful Works of Darkness* (nor with the unfruitful Workers in Darkness as before) *but rather reprove them*, Ephes. 5. 11. must we not yet separate from them, yea, yea in their very Worship Actions as well as others; and when even the greater number

are

are so far defiled and tainted with the Leprosie of Unrighteousness; that they are so far from amending, that they persecute all that will not be as bad as themselves: Surely when the Lord hath spued out a People, as he threatned to do luke-warm *Laodicea*, *Revel.* 3. 16. yea, and cast them off, for their resisting of his good Spirit as he did the *Jews*; 'tis no time for his People to stay amongst them then, and to continue with them in their Worship-Actions, as he calls them; but every one to deliver his own Soul, by coming out of such Babylonish Worships; whose Prayers are Abomination to God, as all sinful Prayers are; and neither this *Baxter*, nor any one that he knows upon the Earth prayeth without sin, as himself before hath confessed; and so all of them together do daily and continually that which they should not do, and leave undone what the Lord Commands them, and so have no health in them; and so now that the True Light shines so clear again from under the long Cloud of Antichristian Apostacy; it is the wisdom of all that love God and their own Souls, to joyn to the Lord in the Covenant of his Light and Spirit, where no Committers of sin can joyn; for Darkness, and the Workers thereof, can never joyn with the Light, and the Workers thereof: So now that the Trumpet hath sounded, all ought to come to the holy Worship of God, amongst the holy Worshippers, that Worship in the Spirit of Holiness and Truth; (where no Worker of Iniquity, nor Hypocrite can come) out of all the Defiled Worship of the World whatsoever or under what Name soever in the Fall: But this *Baxter* is in such love of hypocrisie, that he makes a necessity, of the Hypocrites being amongst the true Members of Christ, as though they knew not how to do without them; as if the good Corn, could not grow so well if the Weeds were wanting; saying, Pag. 56. It is more for the sake of the truely Faithfull, then for themselves, that the Hypocrites have their Station, and Privileges in the Church; God makes use of their Gifts and Profession for his Elect, to many great Services of the Church. To which I answer, That this Language betrayes thee further to be of *Babylon*, and not of *Zion*, what *R. Baxter* with all his seeming Zeal for Reformation in *Oliver's* dayes, become now a Pleader for the Hypocrites, and their great Service in the Church!

But this is but like his Doctrine of his graceleſs Miniſters which he pleads for, Pag. 114. of his Book, ſo *R. Baxter*, and his Hypocrites, and graceleſs Brethren, with their Gifts (or rather Thefts void of Grace) have been ſo far from being ſerviceable to the Elect True Church, that they have done it (and ever did) all the Injury that ever they can by their wicked Doctrines, Ungodly lives, and heaps of Lyes and falſe Accuſations, and cruel Perſecutions; in ſomuch that the growth of the heavenly Seed, the Liſſies of God, the true Heirs of the Kingdom, hath been, and is, as a Lilly among Thorns: But Chriſt and *Richard Baxter*, are directly contrary in their Judgment one to the other; for Chriſt would not ſuffer the Devil in the man to preach him, but commanded him to come out, and hold his peace, becauſe Chriſt never had need of Devils, or wicked men, or Hypocrites to preach him; but ſaith to ſuch, *What haſt thou to do, to take my Laws and Covenant in thy Mouth, and hateſt to be reformed, Pſal.* 50. 16. &c. and ſo far are graceleſs Prieſts and Hypocrites from being ſerviceable in this matter to his Church, that he ſaith, *My Sheep hear my Voyce, and they follow me*; but the graceleſs Miniſter and Hypocrite, who is a Stranger to me, they will not hear, for ſuch come but to rob, and deſtroy, read *John* 10. and ſee if ever *R. Baxrter* underſtood Scripture, who talks ſo contrary to it: As did thoſe *Phariſees* of old, whom Chriſt cried out ſo many times Wo againſt, *Mat.* 23. *Who would neither enter into the Kingdom of Heaven themſelves, nor ſuffer others.* And thoſe in *Ezekiel* who, ſowed Pillows under mens Elbows, making glad the Hearts of the Wicked Hirelings, by perſwading People that they muſt not diſown them from being Miniſters, though they be totally void of all ſaving Grace; and that Hypocrites have a Station in the Church, for great ſervices with their (graceleſs) Gifts to the Elect; and by pleading for Games, and Faſhions of Apparel; yea and the Opinions in Religion of bad People, yea to ſuch a meaſure, that he is not aſhamed to ſay, 'That many an 'Error is taken up, by going too far from other mens faults, 'as is to be ſeen in Pag. 224. of his Book, with many ſuch like heatheniſh ſayings, up and down his Book; a few whereof I only touch here and there as they come to mind, that by thoſe the Reader may ſee the nature of that wretched ſpirit, that hath long lurked

lurked in him, under a cloak of zeal for Reformation, when the World pretended to such things, but now that the World is for a manifest establishing of their old dark Stuff, he turns about and is all for them as it were, and against Zeal, against Reformation, Separation, Revelation, or any thing that may manifest People to have a care of their Souls: But Oh the misery, the misery, the unspeakable misery of such as are not yet redeemed from under the slavery and Egyptian Bondage of such men: But the Lord will break the Rod of the Oppressor, as in times of old, as in the days of *Midian* and *Egypt*, where both *Jannes* and *Jambres* who withstood the Lord's Servant *Moses*, in his calling *Israel* out of *Egypt* were made manifest, and their Folly by all clearly seen, as this *Baxter's* is by every open Eye: Praised be the Lord for his Infinite Love in all things.

But the Hearts of the Righteous whom God delights to comfort, he doth all he can to make sad by perswading the dark cruel World, that the cause of all the miseries of the late years, yea, and at present in these *Islands*, is much (what if not mostly) occasioned by those, who in tenderness of Conscience to God, could not, nor cannot joyn with, nor uphold the Popish Customs, and Antichristian imposition in Matters relating to Religion, and the Soul, which is more pretious to them that know it, then all the World: And in the Truth we may say, that if we should come amongst the Steeple-house Worshippers, or any other Company, who are only separated from them in form, and not in Life and Power, and their exercise, or Gift, and heavenly holy Worship and Service to the Lord Jesus Christ our God, we should even sacrifice the Abomination of the *Egyptians* before their Eyes; and would you not Stone us, or Imprison us, or otherwise evil intreat us, even as you do, and ever have done? yea yea, and as they dealt with the Prophet *Isaiah* for saying (Chap. 66. 3.) *He that killeth an Ox, is as if he slew a man, he that sacrificeth a Lamb as if he cut off a Dogs Neck*, &c. and Chap. 1. 11. &c. *To what purpose is the multitude of your Sacrifices unto me, saith the Lord, I am full of them; and who hath required it at your hands, to tread my Courts? bring no more vain Oblations, &c.* for which it is said they slew him; so they would deal with us. And what measure have the dear Servants of God in *New-England*

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met withal, not long since, for the like witness against those Hypocrites, but Death and cruel Whippings, and Banishment, and in old *England* lately, but most savage and cruel usage? And would this *Baxter* yet have us, yea, and those he counts his Brethren, and of his Flock, who have any tenderness in them to communicate with such whose Hands are full of Blood? if he were as the mouth of God, he would put a difference between the Clean and Unclean: But he being of an other spirit, is for leading People back again into *Egypt*, not for bringing them out of *Egypt* into the Promised Land, and so his Work and endeavour is accursed of God, and abhorred of all that know God, who are escaped out of *Sodom* and *Egypt*, and *Babylon* spiritual, where our Lord was crucified: And to us the Lord hath said, *Let them return to you (ye saved People) but return not you to them; for their Pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their Flocks shall be scattered. Jer.* 10. 21. He that hath Ears let him hear, and he that readeth let him understand, for the time is at hand; for the Lord is arisen to plead with all the false Worshippers upon Earth, and with him is no respect of persons. And now is the Lord God of ever blessed Power and love appeared in the Earth, after the long Night of Apostacy, to restore all things, and now are the Virgins called upon through the whole World, to trim their Lamps; for behold the Bridegroom is come and coming, and now the foolish Virgins, who have been long sleeping, and slumbering in a dead Profession of Christ and the Scriptures, are found wanting in their Faith, Holiness, Love, and all other Christian Vertues, and so in their Unholiness shut out; yea, and though they run to the Hirelings, that set all things to sale, to buy, yet still before they come, the Door is shut; for whilst the Lord stood waiting upon them, with his pure free and full Grace and Spirit, they would have none of it; but rather chosed to go their own Ways of Carnal endeavours, and man commanded Religion, and so like the *Jewes* of old, going about to Establish their own Righteousness, have not submitted to the Righteousness of God, which is by Faith in Christ Jesus: But the wise Virgins, who are of an honest Heart, to fear God, and wait for the Lord Jesus Christ, to appear in their spirits,

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to set up his heavenly and everlasting Kingdom in them, they receive daily of his fulness, which filleth all in all, where the true Oyl of the Kingdom is found in their holy Lamps, to the praise of the Glory of the unspeakable Love, and free Grace of the Almighty Father, so be it.

Again, to that Part of this *Baxter's* former Answer, where he saith, 'That in all Ages, God giveth to some few men, more 'excellent natural Parts then others; and he engageth some in 'deeper and more laborious Studies, and he blesseth some mens 'Studies more then other; and therefore there are still some few, 'who know more then the rest of the Country, or Mankind; 'and it were well for the rest, if they knew these, and would 'learn of them.

Quer. But how may one know these hard, and laborious Studiers, as he calls them?

Oh, saith this *Baxter*, 'They are such as give proof of their 'knowledge they pretend to; and they are such as imploy their 'knowledge to the preserving of the Peace and Concord of Be-'lievers; and do not proudly make a stir with it, to set up their 'own Names; though thereby they set the World on fire.

To which I answer and say, it is still more and more manifest, that this *Baxter* layes all the weight and stress upon natural Parts, and hard Studies; as though the Kingdom of God, were not at all come, nor the Promise of God concerning the free Gifts, and plentifull pouring forth of the Spirit, not yet fulfilled; and so a necessity of learning at the feet of *Gamaliel*, and earthly Doctors still: But now that the Spirit of Truth according to God's blessed Promise is come, and witnessed amongst us that believe, praised be God, we cannot go to such as this *Baxter*, with all their natural Parts, and hard Studies; for the Spirit of Truth leads us, and all that obey it, into all Truth; but this *Baxter*, and such as he leads, are in all Error, as is manifest; for they are of those, that lead about a Company of poor Souls, silly as Women leaden with divers Sins and Lusts, ever learning, but never able to come to the knowledge of the Truth, which sets free from sin; for that (and nothing else) is the Truth, which sets free from sin; for saith Christ, *If ye know the Truth, the Truth shall set you free indeed.* But this *Baxter*, and all such, teach

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it for Doctrine, 'That they are so far from being free from sin, 'that their very prayers and best performances are not free from 'sin, but sin is in them all: Oh sad, that ever they should dare to pretend to the Ministry of the Gospel, who preach such a Doctrine as make nothing perfect, but leaves them in sin all their lives long: And no wonder that they and their Doctrine should be void of all good Fruit; for saith God, *They have run, and I have not sent them; therefore they shall not profit the People at all.* And yet they would gladly have People know them, and learn of them, though they can do them no good at all; and this is that sorry and bad Proof, that the Hirelings make of their great knowledge they pretend unto, which they have gotten with their natural Parts, and hard Studies; and so thy own words shall witness against thee, Oh *Baxter*, and thy Brethren, who have given no good proof of your knowledge to this day; nor have thereby preserved Peace and Concord amongst Believers, but done what you can to break it; for that Doctrine that makes not men free from sin, leaves all the seeds of Discord and Dissention, still in Peoples Minds; for as sin separated man from God at first; so doth it to this day keep them asunder, and so keeps them from Love, for God is Love; and none live or dwell in Love, but such as live and dwell in God: But such as live in sin, and never pray without it, are out of God, as the Apostle said of People in unbelief, *They were without God in the World.* It is not any outward Conformity, that will, or can make them to be at peace with, or love one another; for if it were possible to bring *Papist*, *Athist*, and Carnal *Protestants* and Professors of all sorts, into one Form of outward Worship, as for Time, Place, Words, or the like: Yet there would be neither Love, Peace, nor Concord amongst them, for want of Unity with God and his good Spirit, the onely true Ground and Foundation of all true Love, Peace, and Concord: And so, Oh *R. Baxter*, we have known thee this many years to be a great Enemy of God, and therefore we may not learn of thee, nor any such, but of Christ do we learn, ever praised be his Name, who teaches his People to profit; and so its onely the poor deluded Multitude that knows thee not, who learn of thee, and suck in such poysoned Doctrine, as makes them most uncapable of the pure Word

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of Life and Doctrine of Salvation; ſo that *Publicans* and *Harlots*, who make little or no Profeſſion, enter into the Kingdom of God before you.

And as for making a ſtir with thy knowledg, and ſtriving to ſet up thy own Name thereby, though thou ſet the whole World on fire by it; who more notorious then thy ſelf in this *R. Baxter*, as witneſs all thy lying frothy words, Books, and Pamphlets which thou haſt ſpoken and written, againſt the appearance of Chriſt and his Truth, in theſe late years; but thy Studies and thy Works God hath curſed; for no Child of Light, will ever buy any of thy Merchandize, nor the deceitfull Wares of any other Merchants of *Babylon* for evermore; Bleſſed be God for his unſpeakable Gift, Amen.

But the end of theſe words of ſetting the World on fire ſet down here by this *Baxter*, is eaſily ſeen to be this, to wit, to perſwade People that thoſe, who are zealous for God in theſe days in publiſhing his everlaſting Goſpel upon the Earth, in a croſs to the World, are ſuch as ſet up themſelves, and would ſet the World on fire: And ſo he is manifeſt to be one of the old evil Generation of Prieſts, who accuſed Chriſt for a mover of Sedition, and *Paul* for a peſtilent Fellow: Oh, it was that good ſtirring Spirit of the Lord Jeſus in himſelf, and his Followers, which did ſo trouble the World, the combuſtible World in all Ages that made, and doth make the Hrieling Prieſts, and their deluded Followers ſo rage, and cry out; but as for ſetting the World on fire, in a good ſence Chriſt Jeſus ſaith, That he came to ſet Fire in the Earth: But for ſetting the World on fire in *Baxter*'s ſence, that is ſowing diſcord and diſſention amongſt People; this is the work, and ever was the work of the Hireling Prieſts, who loved to be called of men Maſters, as this *R. Baxter* is (as is ſaid before) witneſs not onely our own Age; but the holy Scripture, and the Hiſtories of all Times and Ages, as thoſe that read may underſtand: And yet theſe proud Maſterly and falſe Teachers, were ever the firſt, and forwardſt that cryed againſt Chriſt and his Followers, for diſturbing the World's Peace; when as this Doctrine of Chriſt's Spirit, though it did alwayes diſturb the Devil's; yet it did alwayes tend to the working of the hearts and Souls of the People into God's Peace,

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and did ever, and doth at this day work this glorious and blessed Effect in all that believe: Whereof we are Witnesses, praised be God, though for the Testimony of Christ, we are troubled on every side, by the wicked World: So that even now, when the Wicked have no peace (for there is no peace to the Wicked) we whom the World mock, stone and persecute under the Nick-Name of *Quakers*, or so, have peace in all our Dwellings: And within *Egypt* is full of Darkness, that one may feel it, yet in our *Goshen* is plenty of Light, ever praised be God: And when the World of false Christians are learning War, and preparing Weapons, we are ceasing from War, and not to learn it any more, as the Lord hath said. And therefore, Oh ye Inhabitants of the Earth, if ye knew us, ye would not hate us, and persecute us, but love us with your Hearts, because of the good will of our Hearts towards you; for our Weapons are not Carnal, but Spiritual: Not for pulling down, or Destroying of you, but your Enemies, your sins, which wars against your Souls: And the Reason why we cannot joyn with you, in your *Liturgyes*, and Worship-actions, is not because we hate you; but because we love God, and your Souls; for if we should joyn with you in your defiled Worship, as your selves confess they are, we should strengthen you in an evil Way: But by our separating from you, because of the unholiness of your Sacrifices, occasion may be ministred to you to question your State, and so some of you in time may come out of your Darkness, into the marvellous Light of the Lord Jesus with us, and praise the Lord in the Land of the Living, so be it.

Another of this *Baxter's* Follies, and false Doctrines, I may here mention, as one may read it in that Book of his, that I have under hand, to wit, in Pag. 114. are these words; 'It may be unlawfull saith he, in a Ruler to command a thing that will do no 'good, because it is a vain Command, and maketh men spend 'that time in vain, and yet be the Subject's duty to do it.

Answ. This is just such Doctrine as *Paul's* Enemies taught, who said, *Men might do evil, that good might come of it, whose Condemnation was just.* So to avoid Sufferings from men, he would have us to obey Unlawfull Commands, which will do no good, but rather a great Evil; to wit, make People spend pretious Time

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in vain: Away with such Antichristian stuff amongst the *Heathen*, for all true Christians abhor it in their Hearts, as the Lord the good Shepheard hath commanded them. And now *R. Baxter* to that part of thy feigned Prayer, Pag. 252. where in words thou seemest to desire, 'That God would stir up some faithful Friend 'to tell thee with convincing Evidence, where it is that thou 'hast miscarried, that Contrition may prepare thee for the Peace 'of Remission.

Here the Lord hath contrary to thy will and desire stirred up one in faithfulness and love to thy Soul, and the Souls of the poor deluded People whom thou hast deceived, to tell thee plainly of thy faults, and grievous miscarriages, as by what is convincingly in these Lines set down doth appear, and might be more abundantly, if all the miscarrages in this Book (onely to let pass all thy other) were answered unto in particular; but these in this Answer of mine, being as it were least of what the rest are, may satisfie at present. And Oh that the Righteous Judgments of God may come upon thy Heart, and the Hearts of all them who are in the same false fleshly confidence with thy self; whose very Prayers are not without sin, that you may never have peace day nor night, until you humble your selves before the Lord, and repent of all your hard Speeches, and evil Deeds that you have spoken and done against him and his Servants for his Truth's sake; that if it be possible you may be saved from the wrath that will certainly come upon you, if you Repent not; for that old wicked Paper full of Lyes, as I made manifest before thee, and some of thy Company in thy Study (to thy shame) at *Kidderminster*, which thou writst in the pride of thy Heart against us in *Oliver's* dayes when thou wast lifted up, Entituled *Reasons to perswade, why no reasonable Man can be a Quaker*, amongst the rest of that kind, which thou art not humbled for to this day, as I perceive by this Book, do all stand upon Record before the Lord, the Righteous Judge against thee; for in those thy doings, and all of that kind against the manifest and manifold Appearances of Christ in his People of every degree, thou hast plainly declared thy self to be of *Rabshekaie's* spirit, who railed against the Living God and his dispised *Israel*; and of that spirit that *Jannes* and *Jambres*, who withstood *Moses* in his work, under God, of calling *Israel*

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out of *Egypt*; and as the Lord pleaded the Cause of his People in those dayes, so will he (as he hath) for ever plead our Innocent Cause against thee, and all his Enemies; for of a truth the Lord God blessed for ever, hath raised us up to be his Servants, Sons and Daughters, to bear his Name in Righteousness before the Children of men, in a pure holy Witness against all the false Ways, and Worships, of false man (so be it) and so it will be as hard for thee, and all, to kick against the Pricks, as it was in persecuting *Saul*, *Acts* 9. read and consider, lest the day pass over you, as it did from the unbelieving *Jewes*, who would not receive God come and manifest in flesh in those days, to whom Christ said, *Ye will not come to me, that ye might have Life*; but they would seek it in the killing Letter, and as it were by the works of the *Law*, until midnight darkness, and utter Desolation came upon them. For, Oh how the Earth is filled with Violence, because of such Doctrines and Teachings as this *Baxter* and such men brings forth; for behold how the Field of his Followers and Admirers are all over-grown with Briers and Thorns, and noysom Weeds, as the proper Fruit of their accursed Doctrines, as this *Baxter* himself sets down, in his 48th Direction, Pag. 236. of his Book, in these words, that is to say: 'Oh Friends, how bad are we our selves? What pride 'is in our Hearts? What Ignorance in our Minds! So wanting 'are we even in the lowest Grace Humility, that we have scarce 'enough to make us take patiently, as now we are giving out 'upon others; So selfish, as dishonoureth our Profession, with 'the brand of contradictedness, and partiallity; So weak, that 'our Duties are lyable to greater censures then we can bear; 'And our inward Graces weaker then our outward Duties [This 'must needs be so in the Duties of the graceless Minister thou 'pleads for] of such ungoverned thoughts, that Confusion and 'Tumult instead of Order and fruitfull Improvement, are the 'daily temper and imployment of our Immaginations [This 'must needs be so in you that live in such opposition to the Life of 'God manifest in his Children at this day] So passionate, impa-'tient and corrupt, that we are a trouble to our selves and others, '[This must needs proceed from such a corrupt Fountain] and 'a dishonour to the Gospel [it is so] and a hinderance to the

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'conversion of those whom our holy examplary lives should win 'to God: So Strange to Heaven, as if we had never well believed 'it [that is so, and therefore the Sheep of Christ deny your voyce, 'you who are such Strangers to him] And to say all in one, so 'empty of love to our dear Redeemer, and to the God of love, 'that our Hearts lie vacant to entertain the love of worldly Va-'nities [ye Hypocrites, what have you to do to name Christ, who 'are thus unbelieving and unredeemed] and to fly back from the 'serious thoughts of God, which should be our daily work and 'pleasure, and fly from the face of Death, as if we should be the 'worst, when neerest to our God. Oh Hypocrites, how can you for shame call God yours, when you are thus beyond measure bad, when Scripture saith, *He that saith he knows God, and keeps not his Commandments is a Lyar, and the Truth is not in him*, see 1 *Joh.* 2. 4. and repent lest ye all perish together, Priests and People; for the Lord is arisen to Judgment, and none can stand before him, which hath unclean and filthy Garments, as you are covered with, whom *Baxter* here puts on to be Teachers of others, and yet remain your selves with him under such woful sins and condemnation, as is here spoken of: But surely if you did believe, and feel inwardly that it were so bad with you, as here in words is signified, you could not go away so lightly with your burdens, as you seem to do, but it would stop your mouthes, and cause all your Pride and Glory to cease.

For consider but the first thing, that this *Baxter* would have you his principal and best taught Hearers to confess, to wit, That Pride is in your very Hearts; which if you were sensible of, you would cease calling God your Father, and Christ your Redeemer in this wretched State; for to you in this State, it may be truely said, as Christ said to those unbelieving *Jews*, *Ye are of your Father the Devil*; for Pride of Heart, is the chief part of his wicked Image: and indeed, the main thing in this day, which hinders you from coming to Christ (the meek, pure, and lowly Lamb of God) is the Pride of your corrupt Hearts, as *Jeremiah* said to the *Jews*, *If you will not give Glory to God, before your feet stumble upon the dark Mountains, my Soul shall mourn in secret for your Pride*: It was the Pride of their Hearts, that was the ground of all their Evils, as it is of yours; for from

the Pride of your Hearts, comes your Ignorance of Mind, and partiallity, and want of all good, to the dishonouring of your Profession, and what not? So that it may easily be known, who sent this *Baxter*, who hath profited you nothing at all: *For they have run, and I have not sent them*, saith God, *Therefore they cannot profit the People at all, Jer.* 23. And that this *R. B.* might make it fully appear under whose Banner he fights, and for whose Kingdom he pleads, lest the rest of his Book should leave it doubtful: He is now come forth in his proper shape, as the absolute Enemy of God, and all good men, that in any measure are looking Heaven-ward, being burdened with the fellowship of the Wicked, and instead of helping the Lord's little Ones, against the great Power of the *Dragon* in the Persecutors, he hath hammered forth all the wicked Weapons that he can for the Wicked Persecutors, and against the tender hearted ones of God, who are travelling to the holy Land, with *Egypt* left behind; as in that 55. Direction so called, and Pag. 254. of his said Book appears, where he hath these words.

'Little do many real Separates, who cry out against the spirit 'of persecution, suspect that the same spirit is in them; Whence is 'Persecution, but from thinking ill of others, and abhorring 'them, or not loving them? And do you not so by these (saith 'he) whom you causlesly separate from?

Answ. Here by way of Answer, before I set down any more of this naughtiness of his, I cannot but take notice of this word) causlesly) which here this *Baxter* puts in, to cover his deceit; for though at the first look one might judge, he intended only causless, or unwarrantable, or wicked separation; yet Reader thou must know, he intends as well the truely tender hearted People of *England*, who in conscience to God, and according to his holy Commandment are come out, and separated from the fellowship of the Wicked in these dayes, and so cannot take part in the Offerings of the dead as well as others; and at these in a special manner he strikes, after his accustomed manner, through the sides of others; for his main Envy is against the living Members of Christ: And so though those that separate without cause, may have the like mind to those they separate from, being different onely in Form, but not in Heart from them; yet such as are se-

ſeparated by the Power of God (as *Paul* was, whom God ſeparated from his Mothers Womb, calling him by his Grace) have not, for theſe ſtand out of their own thoughts and are in the Will and Work, and Worſhip of God, whoſe Worſhip is in Spirit and Truth: But to proceed, *Baxter* ſaith further.

'You will ſay, that though you think them not to be true Chriſti-'ans yet, you love them as men, and wiſh their good, and ſo will 'thoſe ſay by you (ſaith he) whom you call your Perſecutors; 'though they think you to be proud and humerous, and diſobedi-'ent, yet they ſay, they love you as men; and do but correct you, to 'cure your ſelf-willedneſs and humor, and to do you good, and to 'preſerve the publick Peace: They think you to be bad, and there-'fore Impriſon you: You think them to be bad, and therefore 'avoid Communion with them.

To this I cannot but by the way ſpeak a word; Who is there that ſees not the very ſpirit of the *Egyptian* Sorcerers acting in this very thing, to the hardening of *Pharoah's* Heart, leſt he ſhould let *Iſrael* go? But this *Baxter* goes on in his wickedneſs, and ſaith, 'They (to wit the Perſecutors) think you ſo bad, as to 'be unworthy of civil Liberty and Priviledges: You think them 'ſo bad as to be unworthy of Church Priviledges and Liberties: 'They think you unworthy to be ſuffered in the Land perhaps; 'and you think them unworthy to be ſuffered in the Churches; 'they cry againſt you, Away with them, they are Schiſmatical, 'or Heretical; you cry againſt them, Away with them, they are Prophane.

Anſw. Now in anſwer to this I ſay, That we who are of the World, ſcornfully called *Quakers*, have everlaſting cauſe to praiſe the Lord, who hath redeemed our Souls from among ſuch devouring Wolves, as this *R. B.* and from ſuch a venomous ſpirit as he is acted by; What Heathen upon Earth could ſtrengthen the hands of the Perſecutors againſt the Righteous more then this *Baxter*, by ſuch Arguments as this doth? what if this *Baxter* had lived in the dayes of the Apoſtles, and firſt Chriſtians, when God ſeparated them from the Congregation of the unbelieving *Jews*; ſurely he could not but have been but accounted famous, and worthy of great Honour amongſt thoſe perſecuting *Jews*, for ſuch Arguments as theſe; for never an Argument he brings,

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for the Persecutors now, but it would as much have fitted the Persecutors then against the Christians; yea, and it would formerly, yea, and doth at this day fit the *Papists* against the *Protestants*, as well as the persecuting prophane superstitious *Protestant* against them, whom God hath drawn by his mighty Power this day from amongst them. For seeing he sets but thought against thought, the Persecutors thoughts of the Righteous, against the persecuted man's thoughts of him; and seeing all thoughts are questionable, he leaves this ground for the persecuting *Jew*, to reason to excuse himself against the first Christians, according to his hellish Invention on this wise, viz.

'You Christians who separate from us, are of as bad a spirit as us *Jews*, whom you call your Persecutors; for what is Persecution, but a thinking ill of others, and abhorring them, or not loving them? And do you not so by us, whom you causelesly separate from? And though you say, though you think us not as Servants of God, or so, yet you love us as men, and wish our Good, so do we you, and that which we do against you, which you call Persecution, is but a correcting of you, to cure your self-willedness and humor, and to do you good, and to preserve the publick Peace: And though you think much, you Christians, that we Imprison you, deny you civil Liberties and Privileges, and count you unworthy to be suffered in the Land; yet all this by *Baxter's* Doctrine, is far less then you do to us *Jews*; for you think us so bad, that you avoid Communion with us, and deny us Church Liberty and Privileges; yea and think us unworthy to be suffered in the Churches. Come *Baxter*, Would this have been good and true reasoning by the *Jews* against the Christians, or by the *Papists* against the *Protestants*? then if it would not (as no sober man can say it would) then forever stop thy mouth, and let shame cover thy face for ever speaking any more of things pertaining to Christian, or Christ's Religion; for an Enemy to Christ and his People thou art here manifest to be: And lest thou shouldst want any thing to make thee compleat in wickedness, thou goest on, and in answer to an Objection, which is to this purpose: That the Persecutors separated 'from, are bad, and prophane, and he that separates, saith he, 'charges them truely, but he is not Schismatical, or Heretical,

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but they accuse him falsly. To this I say, this *Baxter* with a Whores fore-head, on the behalf of the Persecutors, answers and saith:

'You (to wit, you that separate) say so, and they (to wit, the 'Persecutors) say the same of you: They say you are Schismati-'cal; but they are not Prophane: Now how shall a Stander by 'know, [saith *Baxter*] which of you are in the Right, doubtless 'by the Witnesses and Evidences, [saith he] they try you in some 'Court, or before some Magistrate, before they punish you, '[saith he] You never try them, nor hear them speak for them-'selves; nor examine any Witness publickly against them; nor 'allow them any Church Justice; but avoid their Communion 'upon Reports, or pretence of private knowledge: They judge 'you Personally, one by one: You condemn whole Parishes in 'the lump unheard: They condemn you, as for a positive Crime; 'but you condemn them, without charging any one Crime 'upon them, &c. To which I answer for the Lord and his Truth, in this day of *Israel's* trouble and tryals, and say.

The Lord rebuke thee, thou lying spirit, in this *R. Baxter*; was there ever heard such notorious Falshoods and Abominations come from one professing the Gospel, yea, professing himself to be a Minister of the Gospel, yea, and taking upon him to be a Teacher of the Teachers, as is here from this *R. B.* Oh, the Envy, Oh, the Malice, the deep rooted Iniquity of this man, against them that depart from Iniquity in these *Islands*, and cannot joyn with the People of this wicked World, in their bloody Offerings: Oh, the Patience and long suffering of God towards such, though they continue long in their Wickedness; but the Lord will certainly plead with thee, O *Baxter*, and all his Adversaries, for your great envy to his People, and Work in these dayes: But come let us see again, if these Lyes of *Baxter's*, would not have suted as well for the Persecuting *Jews* against the first *Christians*, or the persecuting *Papists*, against the *Protestants*, as it doth for the Persecutors in these dayes against those, that in obedience to God are separated from them?

For what if *Tertullus*, or any *Jewish* lying Orator had stood up in behalf of the *Jews* against the *Christians*, and said, The *Jews* try you in some Court, or before some Magistrate, before they

they puniſh you; but you *Chriſtians* never try them, nor hear them ſpeak for themſelves, nor examine any Witneſſes publickly againſt them, nor allow them any Church Juſtice, but avoid their Communion upon report, or pretence of private knowledge, and ſo condemn them by the lump; yea, a whole Nation together? &c. And ſo if the *Papiſt* againſt the *Proteſtants* had uſed the like reaſoning, would it have been any thing but groſs untruth and falſhood in either of their Mouthes? Or were either the firſt *Chriſtians*, or firſt *Proteſtants*, any more to be blamed for their ſeparation, becauſe of ſuch Lyars? Nay, nay, neither are the People of God in theſe dayes any worſe to be thought of for ſeparating from the Wicked, notwithſtanding all theſe groſs lyes of *Baxter*, or any of his ſpirit; I ſay they are moſt groſs Lyes, if they be ſaid of us the People of God, whom the World in ſcorn calls *Quakers*, that we have not Tryed them, &c. For we have Tryed them, and heard them often what they can ſay for themſelves, and we have by the Spirit of the Lord found them wanting of the Life and Power of Godlineſs, like the *Heathen*, who profeſs not Chriſt, and publick Witneſſes there are of it, not onely their own works which are daily manifeſt in the face of the Sun, but alſo their own words and confeſſions when they meet to worſhip; for they ſay, they have left undone what God commands, and done what he forbids, and ſo have no ſpiritual Health in them; which ſignifies plainly, they have denied Chriſt come in the Fleſh; for whoſoever receives him, receives God's ſaving Health, and are ſaved People, Spiritually healthful; they have condemned themſelves by their unbelief and evil Deeds from the Common-wealth and Inheritance of *Iſrael*: And ſo not onely the Spirit of the Lord in us, but even the Witneſs of God in their own Conſciences charges not onely one, but even many great and greivous Crimes upon them. And ſo *Baxter* with all his Lyes, and evil Inventions, is for the Lake; and if ever he be ſaved, it muſt be through fiery terrible Judgment, which will conſume the Adverſary: For, Oh! how hath Satan blinded his Eye, that he ſhould thus riſe up againſt the People and Work of God in theſe dayes to his hurt? And when it is objected that of all men living, no man think that a Perſecutor is godly, and fit for Church Communi-

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on, he doth not like a Christian Confess to the truth there of but after his accustomed manner, Heathen-like, he invents his sorry shifts to avoid the force of the Truth, by saying, 'Did all 'the Ministers and common People persecute you? and then asking a Question concerning the doings of the Souldiers under *Oliver*, and the like, which are meer shifts; For what is the doings of any Men, to make void the Truth by it? for whatsoever any in their Ignorance of the Truth, have done against the 'Truth, serves nothing to the making void of this, to wit, That 'a Persecutor of the Godly, is not godly, nor fit for Church 'Communion; but instead of giving Glory to God, by confessing to truth, this *Baxter*, after he hath wearied himself with his words, of what was done in *Oliver's* time, or so, he sums up his devilish Doctrine of pleading for the Persecutors, and against those whom God hath separated from them, (saying to the same wicked purpose as before) 'It is but one and the same 'sin in Persecutors and the Separates, which causeth the one to 'smite their Brethren, and the other to Excommunicate them; 'the one to cast them into Prison as Schismaticks, and the other 'to cast them out of the Church as prophane, &c. And so for this thy suming up and concluding, God hath concluded thee with the wicked Persecutors, for the Judgement of his great Day O *Baxter*: But hold *Baxter*, thou that art thus hot, and without all fear in pleading for the Devil's Kingdom: I say when the Lord bids us, and we obey him in separating from the Wicked; is this all one with the Sin of Persecution: Oh thou unjust man, the Lord will be terrible to thee in the day of his Wrath, which is nigh at hand to come upon thee, for all thy Villany against him, and for all thy daubing deceitful words, in the beginning and end of this Direction; the Lord sees thee to be a Fighter against him, and thy Reward will be according to thy Works, as he hath said, and all the Rocks and Mountains of the wicked World, for whom thou pleadest, shall not hide thee from his strook: As testifies the good Spirit of the Lord Jesus, in his Servant.

T. T.

Some more of the bad, and strange sayings of this Baxter *in his Book.*

Pag. 219. GOdly men are much liker to be in the right, then Ungodly men.

Answ. This shews what a Stranger he is to the certainty of Godliness.

Pag. 220. 'Sometimes the worser sort of men, may hold 'fast the Truth.

Answ. This is a gross Lye; for the bad cannot hold fast the good, unless in Prison, or so.

'If any better Persons deny Infant *Baptism*, the worser Sort 'of People would be all against them, and yet be in the right.

Answ. Thus sprinkling of Infants, for which there is no Scripture, must needs be wrong whosoever hold it; and the corruption of it appears so much the more, because the worser Sort are so much for it.

'Many do take a Form of Prayer, or Liturgy, to be unlaw-'ful, meerly because the most of the worser Sort are for it.

Answ. What deceit is this? If thy Hearers so badly taught by thee do such things; yet those that are taught of God, deny things, because they know them to be evil in themselves; but what Form, or Liturgy is that, which the most of the worser Sort of the People are for, even that which speaks peace to the Wicked, by telling them they were Regenerated by sprinkling a little Water on their Faces, or the like, when Infants? And that they shall be saved, though they continue in sin all their lives long: but the Hour cometh, and now is, that neither in the invented Forms of the Hypocrite's long Prayers, nor in the short invented Forms and Liturgies of the Prophane, but in Spirit and Truth, as the Lord Jesus enables them, will God be worshipped, and served by his People; for the Day is dawned, and Shaddows fly away; and as the Day doth more and more arise in its Glory, will all the things of vain Men pass away, so be it.

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Pag. 221. The ſome of his 44. Direction by his own ſetting down runs thus.

'Ye take the Examples of religious Men, to be one of your moſt 'perilous Temptations; and therefore labour to diſcover, eſpe-'cially what are the ſins of Profeſſors, in the Age that you live in, 'that you may eſpecially watch and fortifie your Souls againſt 'them: [And adds] That ſometimes the ſtricteſt Sort run in a 'Gang after one Opinion, and ſometimes after another.

Anſw. Here I appeal to that of God in all that fear his Name, and are alive to Truth, whether this do not wholly tend to the hardening of *Pharaoh's* Heart, againſt the People of God in theſe dayes, who are in the Truth it ſelf, and not in Opinions, as the Hypocrites are? for though ſuch as are begotten into Forms of (Religion without the Truth) by the Hirelings, do never ceaſe from erring, yet the truely Religious, who are begotten to God by Chriſt, walk in the Way undefiled, which the Fools, who are upright in Heart cannot err in.

But this his telling of running in a gang, is a filthy and reproachful Speech, wholly of *Aſhdod*, and the Lord will judge thee, O Enemy, for thy work *R. B.* and therefore let all that fear God, take heed of this *Baxter's* Soul-defiling, and Heart-hardning Doctrine; for out of the dark, and wicked Kingdom, wherein he and all ſuch live, is the Lord calling his People.

And to conclude, If any would ſee this Harlot in its fine dreſs, and the crooked Serpent in its glittering colour on the Head which muſt be bruiſed, and yet with his Sting in his Tail, which is full of Venom, let them conſider that 44. Direction, which runs thus.

'Deſire the higheſt Degree of Holineſs, and to be free from 'the corruptions of the Times, but affect not to be odd, and ſin-'gular from ordinary *Chriſtians* in lawful things; for inſtance, 'If it were to go in a meaner Garb then others, and as the *Quakers*, 'not to put off the Hat; or with the *Friars*, to go bare Foot, or 'in a diſtinguiſhing Habit, that all men may ſee, and ſay; This 'is a ſingular Perſon in Religion: it is eaſie to ſee how this gra-'tifieth Pride.

Answ. But now that the Lord is arisen according to his Promise, *Isa.* 27. 1. which saith, *In that day the Lord with his sore and great and strong Sword shall punish Leviathan the peircing Serpent, even Leviathan that crooked Serpent, and he shall slay the Dragon that is in the Sea*: Therefore I say it is that the *Dragon* is so wrathful to pour forth his Floods of Persecution after the heavenly Woman, and her Man-child: and therefore it is that the crooked *Serpent* in such men (as this *Baxter* is) is so at work, every way seeking with their cunning and crafty deceitful Doctrines to peirce the Heart, the Life of Truth, by their Darts; and so with their fair colourable words, as the Apostle speaks, To deceive the hearts of the Simple and Ignorant People, but the Lord taketh the Wily in their own craftiness, and the Pit they digg for others, themselves fall into, and the Lord's Spiritual Sword of Truth pierces through all their lives; and dead in the great Sea and Puddle of their own Iniquities before the Lord, and his Saints, this day they lie: Glory to his Name the mighty God over all who is worthy.

For what more glistering and fair seeming words can the *Serpent* give, then to say: 'Desire the highest Degree of Holiness, 'and to be free from the corruptions of the Time: But that this *Baxter* intends no such thing, no nor believes that any shall ever attain to any such thing, whilst on the Earth, is most manifest by the whole current of his Doctrine; for not onely in his former Books, where he hath publickly declared, 'That sinless Per-'fection, is the Doctrine of the Devil, hatch'd in Hell, &c. But even in this very Book, it fully appears what an Enemy he is, not onely to the highest Degree, but even to Holiness it self, where amongst his other Unholy Doctrines he saith, as is before mentioned, from pag. 195. 'That there is no man alive, that 'worshippeth God without some sin, (and adds) Do you ever 'pray your selves in secret, or in your Families without sin: And a better State then this he doth not believe, that any shall here come unto; and for being free from the corruption of the Times; What hast thou to do O *Baxter* to talk of this, who art one with the corruptedst of Times, pleading for conformity, even with the Persecutors of Godliness it self? Yea, seeking by all meanes to make such, as good and excusable before the Lord

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in their Perſecutions of the Godly, as the Godly themſelves are; who in obedience to God, do ſeparate from them: What is praying to God with ſin in your Hearts, the higheſt Degree of your Godlineſs? Oh Hypocrites, yea it is; And is your Conforming to the Worſhip-Actions of the Perſecutors, who take God's Name in vain, when ever they mention it in that State, no corruption? And not onely ſo, but your Oneneſs with the Times in many of their corrupt Cuſtoms of daily converſation, as every Eye ſees, no corruptions? But above all, corruption is gone forth over all the Land, even from the Teachers, ſuch as this *Banter* is, who in words can tell others of forſaking it; For what greater corruption, then for the Prieſts to love to be called of men *Maſters, and to preach for Hire, and divine for Money, and to cry peace, peace to the Wicked; eſpecially ſuch as put into their Mouthes: but if any put not into their Mouthes, then they prepare War againſt them,* as both in *Oliver's* time and ſince they have done all *England* over, to the impoveriſhing and ſpoiling them that fear God of their Goods, and impriſoning ſeveral to death upon the ſame account; What would Chriſt (*Mat.*23.) and the Prophets, *Jeremiah*, and *Iſaiah*; and *Micah*, and the reſt, have cryed ſo vehemently againſt ſuch things, if they had not been grievous corruptions of the Times? ſee *Jer.* 5.30, 31. *Iſa.* 56. *Micah* 3. 5. &c. And ſo when the Prieſts are proud, and covetous, and cruel; What can their Followers be, but like them? It is not the Prieſts telling People, they muſt deſire after Holineſs, and forſake the corruptions of the Times, that will do any good, ſo long as the Teachers themſelves live in Unholineſs and Corruptions, and ſmite with the Fiſt of wickedneſs; for doth not that in the Conſcience ſay to ſuch? Thou that teacheſt another; why doeſt not thou teach thy ſelf: *But they have run, and God hath not ſent them, therefore* (they are ſuch Bryars, and Thiſtles, and) *cannot profit the People at all, Jer.* 23. And they ſay to every one that walkes after the Imaginations of their evil Hearts, ye ſhall have peace: But for theſe things, the Lord hath, and yet will ſeverely judge them, Head and Tail, Root and Branch, in his great Day.

And now to that which he ſaith to his Diſciples: 'Be not odd 'and ſingular from ordinary *Chriſtians* in lawful things; if it be to

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'go in a meaner Garb then others, or not to put off the Hat, 'or to go bare Foot, or in a distinguishing Habit, or so; this 'gratifieth Pride.

Answ. To this I may say; Wo be to them that call Evil Good, and Good Evil, that account keeping on the Hat in simplicity of Heart to God, as we do our other Garments without contempt to any, I say that account and call this Evil, and yet account putting off the Hat, in honour to proud Flesh, Good; the Apostle *James* saith, *He that hath respect to Persons commiteth sin, and is convinced of the Law as a Transgressor. Jam.* 2. 9. but *Baxter* in this his pleading for the Hat, saith [it is lawful] but to keep Christ's Commands, in having respect to Christ, and not to the Persons of Men [oddness and singularity] and so, though this *Baxter*, and his Fellows, condemn us for this, yet Christ justifies us, and so we have peace with God: And for going in a meaner Garb then others; whosoever he intend by this, we know that *Baxter*, and all such proud masterly Teachers, are far enough from this, for they are quite out in the other extream; for if you will find Pride and Prodigality, who more notorious in the Land then the Priests and their Families, who live in Pride, Idleness, fulness of Bread, the sins of *Sodom*? and the poor People see it, though they are forced to labour and drudge for them, as the *Israelites* in *Egypt*: *And so they spend their Money, for that which is not Bread, and their labours, for that which satisfies not their Souls*, as the Prophet of Old complain'd, and that which is most sad, they must do it by force; for if the People do see them to be totally void of Grace in their lives, yet according to *Baxter's* Doctrine, they must not take them for no Ministers, how ever they must be at cost with them, to maintain them in their Pride and Idleness, or else look for a Prison, or spoiling of their Goods, and the like; but the Lord hath shaken his Hand at such dishoneſt Gain. But as for a distinguishing Habit, which this *Baxter* charges upon the *Friars*; How is it that he could not see himself, and his Brethren, in their distinguishing Habits of black Gowns, black Cloathes, Tippets, Hoods, Surplices, and the like? Oh, these unjust men, who are all eye abroad, and none at home; but this was ever the nature of such as were out of Christ's Doctrine. Also whereas this

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Baxter by these words [That all may see, and say, this is a singular Person in Religion] doth endeavour to make People believe, that, our not putting off our Hats (which we do meerly in obedience to God, who commands us not to honour proud Flesh) is done for a selfish end, and in our own wills, or so, to get a Name, is such a piece of haughtiness and foolishness in him, that nothing but meer Envy could have taught him such a piece of unreasonableness; for who is there, that sees not the contrary effect to come of our not putting of our Hat, to what *Baxter* here sets down? For it is so far from getting us a Name of being religious amongst men, that they do as it were with one Mouth cry out against us, unmannerly Fellows, and the like, for it: And truely, but that the pure fear of God strengthens us, it were impossible for us to bear the Reproaches, Fineings, and Beatings, and daily cross that attends this very same thing; so that to cross proud Flesh in this one thing, exposes the poor Creature to great Tryals in these degenerate Dayes, even amongst them that profess Christ (who made himself of no reputation in this World) from whom one might expect better usage, for so harmless a thing: But as Christ and his Apostles, and Disciples found, no better usage amongst the professing *Jews* of those dayes, for doing the Will of God: So we are even made content to undergo all things for the Truth's sake from our own Country Men and Professors in these dayes, even from all who profess the Letter, and want the Life and Vertue of what they do profess: And praised be God for ever, who through his Grace gives our Souls the Victory; but as for this *Baxter* and his Followers, who are so full of that earthly faln wisdom, which receives honour of men, and judges of things according to the Flesh; I say, for them to seek God's Honour, and glorifie him in such low contemptible things, as this is, is at present far from them; but to put off the Hat in honour to proud Flesh, *And to love greetings in the Markets, and to go in long Robes, as the old Pharisees did, And to be called of men Master*, and the like, which gets praise and applause of the World, though Christ forbid it never so much, I say these things they like better, the more is the pitty; see *Mat.* 23. and so it appears who are in the Selfishness, Pride and Hypocrisie, and who are not, and so is the Scripture fulfilled which saith,

ſaith, *In that day it ſhall be ſeen, who are they that fear God, and who not*; Glory to God for his unſpeakable Gift, and not unto us, but to thy Name be the Praiſe O Lord.

What would this *Baxter* (if he had been in thoſe dayes) have ſaid of Chriſt, of whom it was ſaid, *That he taught the Way of God truely, and regarded not the Perſons of Men*, (then ſurely he put not off his Hat in honour to proud Fleſh, as ye do) I ſay, would not this *Baxter* have called him ſome odd conceited ſingular proud Fellow, as his Predeceſſors the *Phariſees* of thoſe dayes (*Who received Honour one of an other*) did? no queſtion but he would; for if he do thus to us his Servants, What would he have done to him our Lord and Maſter? but happy are all they in this day, who chuſe rather to ſuffer the Affliction and Reproach with Chriſt and his People, then to enjoy the Pleaſures of ſin, which are but for a Seaſon; ſo be it.

ALſo becauſe this *R. Baxter* in pag. 27. of his *Preface* ſaith, 'That People are far more averſe (that is contrary or a-'gainſt) to Communion or Concord with the Pariſh Churches, 'then the conforming Miniſters are; and yet he ſeems in his *Epiſtle* to *Bryan's* Book, to be unwilling that People ſhould think he hath conformed, though he hath pleaded for it, and againſt ſeparating from the Pariſh Aſſemblies and Worſhips, as now manag'd, and alſo ſeeing that *Bryan*, as he ſaith, is, or was ſilenced for nonconformity himſelf: I deſire all that reads theſe Lines, to take notice of what a ſtrange uneven and unrighteous Spirit theſe men are of in their creeping, and twiſting, and twining to and fro; yet the Eye of the Lord, and his Bleſſed Spirit in his Children this day doth eaſily ſpy them out: Sometimes they are all for Conformity, and againſt Separation by any means, and plead the *Common-Prayer*-Peoples Cauſe with all their might, as it were; and yet preſently they are all on a fire againſt any that ſhall think they are Conformiſts: Nay, ſays *Baxter*, 'How can any judge 'him to be a Conformiſt, who is ſilenced for Nonconformity? But if this *Baxter* (ſometime a Head to thoſe called *Presbyterians* at and about *Kidderminſter*) and *Bryan* of the ſame nature, ſometimes a Teacher at *Coventry*, be not conformed, or be not yet Conformiſts, as well as others of their Brethren, who have long ſince

since licked up their Vomit, the old *Common-Prayer* Service, which they vomited up in *Oliver's* time, because it hindred them then from swallowing the Peoples Labours; and seeing they plead so shamelesly for it, and also seeing this *Baxter*, in expres words confesseth, 'That they are not so much against Conformity with 'the *Common-Prayer* Service, as the People are; What may be the Reason of this strange thing, to wit; 'That they do not in 'all things conform; to wit, in Deed and Practice, as well as in words, save only, as is plain to me, this; to wit, because they judge that their Admirers are not yet sufficiently wearied out with keeping off, nor sufficiently moulded and fitted in their Minds for coming in; and therefore they have lingred, and may do yet linger a while longer before they do openly, and before all appear Conformists, desiring if possible to see the People in before them; for these two chief *Presbyterian* Priests, so called, are wholly already in the Parish Stuff, in their Judgement, and with their Minds and Hearts already, or at lest would be thought so to be by the wicked World, of whom they are Lovers: Yet they see not how to vend their flattering Doctrines, if their Admirers conform not, and come not in with them, or rather be not in the Pit before them; so weak and wretched a thing is man, yea, the best seeming of the Sons of Men, out of the Truth; oh, how truely fulfilled by these men, are those words of the Apostle, where he speaking of the false hypocritical out-side-Teachers of that Time, saith, *With good words, and fair speeches, they deceive the Hearts of the Simple*? Therefore ever praised be Christ, who hath opened our Eyes to see, and perswaded our Hearts, to avoid such Wolves in Sheeps-clothing, as this *Baxter*, and *Bryan* are; For, what finer, and higher Talk, or Skin, or Clothing can the Wolf get, then to make Sermons of dwelling with God, and the like, as this *Bryan* doth? when its manifest, he neither knows God, nor his Way, nor his dwelling-Place; but is inwardly ravened, from that good and Blessed Spirit of Truth and Honesty which should commend him to God. The Wolves nature in *R. Baxter* is already in this Writing set down and manifest; and now I come in the Light of the Lord, to make manifest some of his Brother *Bryan's*. And first shall set down that blasphemous Passage of his, in p. 291. and 292. of his sixth Sermon,

in that Book of his intituled Dwelling with God, &c. where he saith, 'I am not ignorant, that many of you, whose Habitation, 'I question not but the Lord is; who have your Habitation in se-'veral Countries of this Kingdom, have drunk a deep Prejudice, 'against all the Parochial Congregations; whereof you are 'legal Members, and where all you were baptized, and thereby 'were made the Members of Christ, the Children of God, and 'Heirs of his Kingdom: I fear some of you will startle at these 'expressions, found in the *Common-Prayer*: But if you consult 'the Holy Scriptures, you will find them warranted in a sacra-'mental Sence; and your prejudice hath so far wrought upon 'you, that you have forsaken the assembling of your selves toge-'ther with your Neigbours, in the publick Meeting-places; thus far this *Bryan*.

Answer, But ever praised be the Lord, who hath delivered us from the mouthes of such manifest Wolves, as these are, who in times past were hidden, but are now fully seen, (who, though his Brother *Baxter* sayes, his Mouth was stopt, or silenced for not conforming, yet here it seems it is wide open still, according to his and their custom, to manifest his folly and wicked-inside against the Truth, and for deceit) that the Simple-hearted might forever be warned, from following such any more; for who would have thought, that ever (him called) Doctor *Bryan* of *Coventry*, and *Richard* (called *Mr.*) *Baxter* of *Kidderminster*, who were so promoted in *Oliver's* time, for conformity to *Oliver's Laws*, and Religion, in opposition to the *Presbyter*, and their *Common-Prayer*, should now with a little blast of mens Breath, be silenced (as *Baxter's* Epistle to his Book saith) for a time, and so shattered, and confounded with the fall; that when they awaked, and got a little Breath, that they should for fear of men, be so transformed into other shapes, as not to be ashamed, to get into their Mouthes blasphemous words [of making People Members of Christ, Children of God, and Heirs of his Kingdom] by having a little Water sprinkled on their Faces by a man-made-Priest; when they were Infants, and understood nothing; then which passage, there is not any passage in the *Liturgy*, or *Common-Service-Book*, nay, nor in any Book in the World whatsoever, more contrary to the Scriptures of Truth, as all

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sober Minded People well understand, yea, and this *Bryan* himself knows in his own Conscience, that they are not sound words, though he most notoriously, and falsely say, to please the present Evil World [with all that the holy Scriptures warrant them in a sacramental Sence.] But I desire that all People, who fear the Lord, would take heed of such dangerous Heresies, for the Scriptures of Truth, do not allow of Falshood, in any Since at all, for its absolutely false in the sight of God, and to all good Men, that Infants by any such outward sprinkling, or doing (as they call Baptism) are made the Children of God, Members of Christ, Heirs of his Kingdom: seeing the Scripture no where commands any such thing: but saith, *That except People be born from above, they cannot see the Kingdom of God*: But the Day is dawned, that makes all things manifest, praises to God: And therefore People consider what a wretchedness those are under, who follow such blind Guides, as turn and change with every Time; and can be any thing, or nothing in appearance, so that they can but keep up their Name amongst men? What was the *Common-Prayer*, and such things, so odious and damnable a thing in the Eyes of these Priests in *Oliver's* Time? And is it now, yea the worst part of it, became such an Idol in their Eyes, as that those that dwell in God, must be condemned of deep prejudice for not conformity to it; What will not that spirit that climbs over the Door, and never was sent of God to preach the Gospel say, or unsay, so as it can but please the present Times? But Oh thou, blasphemous *Bryan*, the Accuser of the Brethren, can those that dwell with God deny to conform to that Worship or Service which is of God: And therefore it is safely and truely concluded, that the *Parish-Service* thou pleads for, is not of God, because for conscience to God, with whom they dwell, they cannot conform to it: but, Oh how the *Serpent* creeps upon his Belly to do mischief, by seeking to perswade the conscientious People, 'That by their not joyning with the Parish Worships, 'and Assemblies, they open their Mouthes wide to cast a Stan-'dal upon their Persons, as prophane, and upon the strict Pro-'fession of walking precisely according to the written Word, 'which they think (says this *Bryan*, in that pag. 292. of his Book) 'gives you no warrant for your Separation, &c. And then down

upon his Belly he goes, saying, My humble and earnest request to you is, to lay aside your prejudice, and examine by the good Word, whether your separation be not sinful?

Answ. To which I answer in the Word of the Lord; Blessed for ever, that we, who for the Work and Word of the Lord in our Hearts and Mouthes, are by the sinful Parishes of *England*, and elsewhere, disdained, and scornfully called *Quakers*, are not separated from them because of any prejudice, or the like, against them; but God who by his Everlasting Light of Truth hath shewed us the Evil of their Doings, and of our own, when we worshipped we knew not what amongst them; he, I say, hath separated us from them, and joyned us to himself in Christ Jesus, where, with him our Dwelling is indeed, (though *Bryan* think not so) praised be the Name of our most holy Lord God for evermore: And so we are not yet to examine, whether our separation be sinful, or nay, for that is done, and we do know it to be good, according to the good Word from the beginning, most certainly: And so the offence which the Parish-worshippers take, is offence without all cause on our parts given; and so it is no other, then the Unbelievers took in all Generations, against them that feared God; as the *Jews* were offended at Christ and his Apostles, yea, and all Christians in those dayes, because they could not worship with their Neigbours in their Superstitions, as this *Bryan* would have us; and not onely so, but they killed Christ, and his Apostles, and grievously persecuted the Christians for their separation then, as they do us at this day; and so the reproach of Christ, is to us great Riches, and the Persecutors God will examine, and judge; And as *Moses* did chuse rather to suffer Affliction with the People of God, then to enjoy *Egypt's* Glory for a Season, so blessed are all, that with us are perswaded in their Hearts, to follow the Lamb whereso'ever he goes, not heeding what the Wicked say, or judge of them; but as the Apostle exhorts, looking at Jesus the Author, and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, and despised the Shame, and so through all the Tryals and Persecutions of this World, enter into God's Glory, where none can come to make afraid.

But if there be any, who through prejudice (as this *Bryan* speaks)

speaks) and not by the Spirit of the Lord, are separated from the Parish-Worship; it is necessary for such, to see to themselves, and consider, lest their return be as shameful, as their separation was sinful; (like this *Bryan* and *Baxter*) who it seems all this while, have been no real and true Separatists to God; but have been onely in the self-separation according to the will and force of Times: For though the poor deceived Followers of such men be at present more averse from joyning with the Superstitions of the Times, then your Hearers are (as *Baxter* sayes) yet if you grow not out of their rotten Root, into the Root Christ Jesus, you will be weary, and faint in your Way, before the end: but let all know, that these self-separatists, who have not their Birth of God, are no real Dwellers with God, though this *Bryan* its like had an Eye especially to such in his words, and to whom its like in a special manner he applies his fawning flattering words and desires; But what's the Reason, may we say again, that these non-conforming Ministers by *Baxter's* report, are not so much against the Parish-Way of Worship, as now managed, as their Hearers are, save onely their gross Hypocrisie, and self-seeking nature, and double mind, as was hinted before? for they have carried the People in hand, that they would suffer; yea, what would they not suffer, rather then conform; and now behold how this Teacher of Teachers (*Baxter*) hath bewrayed their Nakedness: O People, People, who have been long deceived by such double-minded-ones (who are unstable in all their Wayes) that you would turn your Minds from them, to the true Light of Jesus Christ in your Conscience, that with it you might first see your selves, and so growing up in that true Light, you might come to see Jesus Christ, who never fell, nor never changeth, to be your Teacher and Minister; and so come from off the Barren Mountains, whether these, & the like, deceitful men (*Baxter* and *Bryan*) have led you, and left you; for now is the Lord making unto all People a Feast of fat Things, of Wine on the Lees well refined, ever praised be his Name for it: And now, if after all the Light that the Lord hath set up in this day, you will not be warped, to come into the Liberty of the Sons of God, and so accept of God's Freedom in his Son freely tendered you; what remaines? but if you be fast-

ned more in the Pit of Darkness with all Unbelievers, it is just.

But whereas this *Baxter* tells of his Brother *Bryan's* silencing formerly for not conforming, it had been well for him, that he had been silent still, rather then have opened his Mouth thus to the dishonour of God, and strengthning Deceit in the Deceitful, and so to the everlasting Shame and Confusion of his own Face; and all his raking up something here and there, as he could get hold of it in his dark Imaginations, for Parish-conformity, it is so nothing to the purpose, and so well seen to be so, by all that are not wilfully blind, that it serves onely to discover his own nakedness, and rotten inside, as notonely by what hath been already said, but by what also now follows doth further appear, as in page 295. is set down, where he saith

'It is no sufficient warrant to separate from a Church, be'cause it is guilty of such Sins and Corruptions as deserves 'God should forsake it, for which he hath threatned in his Word, 'that he will forsake it (here by the way take notice, that this *Bryan* here considered not, that he fully makes manifest the Hypocrisie of his Brother *Baxter*, who talks of his Hearers forsaking the Corruptions of the Times, and yet is one with this *Bryan* in perswading them to joyn with such a Body, as is so corrupt, that deserves that God should, yea, and hath threatned that he will forsake them) but to go on, *Bryan* saith, 'Yet Peo'ple should not forsake that Company, till it appear that 'God hath put in execution, that which he justly threatned, we 'ought to acknowledge it, and receive it as his House, and not re'fuse to dwell with him in it; for shall man be holier then God? 'And hate corruption more then he? And we may not communi'cate with it, by consenting to any Corruptions that are or shall 'be detected, or proved to be in it.

Answ. To which strange Doctrine of this *Bryan*, to which *Baxter* in his *Epistle* says, Amen, I say, in the first place, it is absolute Blasphemy against the Holy Name and Nature of God, either to say, or imagine, that God dwells with such a People as are guilty of such Sins and Corruptions, as this *Bryan* here speaks of; and how far unlike this *Bryan's* spirit is to the spirit of the Prophets, who said, *God is of purer Eyes*,

then to behold Iniquity; and your sins have separated betwixt you and your God: and the Apostle saith expressly, *That those that would have God to dwell in them* (and its certain God dwells with none, but as he dwells in them) *they must be separated, and touch no unclean thing*, 2 *Cor.* 6. 16, 17, 18. And doth the Lord command us, to come out from amongst the Unclean? And will he himself, the holy One of *Israel* dwell with the Unclean, yea with such as are guilty of such Sins and Corruptions as deserve, that God should forsake them for them, yea for which God hath threatned in his Word, that he will forsake them? And certainly there can be no Way, nor Meanes to stay or hinder the Execution of God's Judgments threatned and deserved, but by forsaking those Sins, and Corruptions, which such People are guilty of, which the People of *England* (that this *Bryan*) would have us, and others to joyn with, are far from; for, *O England, England*, thou and thy Parishes are they that will not come to Christ, that they might have Life, but persecutes them (with all unreasonableness, and cruel usages) that the Lord hath raised up, to forewarn thee of his Judgments; and so thy House being left desolate of God, and goodness, we are not more holy then God, nor hate Corruption more then he, in our separating from thee, as this wicked man *Bryan* would have thee falsly believe; but in our separating from thee, we do the Lord's Command, and follow his blessed Example, and so we cannot receive that for God's House, which he dwells not in: And so thou art a false Witness, *O Bryan*, and a Blasphemer of God and his Tabernacle; for the Temple and Tabernacle of God is holy; which Temple are his holy Members and Body the True Church; not *Babylon*, the False, Sinful and Corrupted Church, which *Baxter*, and *Bryan* pleads for: and if any defile the Temple of God, saith the Apostle, him will God (not call his House, and dwelling place, but) destroy, 1 *Cor.* 3. 17.

Again, How shall this gross Contradiction, which this twisting twinding *Serpent* makes, be salved? For this *Bryan* one while sayes, Its to be holier then God, to separate from such a sinful corrupt Sort, as deserves God's Judgments: And yet with the same Mouth saith, We may not communicate with them,

them, by consenting to any Corruptions that are, or shall be detected, or proved to be in such a People, What joyn with a manifest Corrupted Body, whose very Prayers (by their own confession) are not without sin, and not so much as consent to any of their Corruptions? What a joyning is this, when it must not be a joyning, no, not so much as in the consent. What gross dark Contradiction is here (and now to bring this a little home to the business of *England*) a Doctor (so called) and Pleader for Conformity, and Communion with the Parish-Worshippers of *England*, which are detected, and manifestly proved; yea, and not onely by their words, but by their own Confession also, to be miserable Offenders against God; yea, so guilty, and full of sins and corruptions, from the crown of the Head, to the Soles of their Feet, as that they have no Health, nor Soundness at all in them, would have us conform to them, and yet he saith, We may not communicate with them, by consenting to any of their proved Corruptions; Then I say, If we may not have Fellowship with them in their Corruptions, no, not so much as by consent; then we must not have Fellowship with them at all, for they and their Corruptions are one; for saith Christ, *Ye are of your Father the Devil, for his Works ye will do:* But saith *Bryan*, Christ was a Member of this Church (as he calls it) of those wicked *Jews*, because he was circumcised, and frequented the Temple, and eat the Passover, or so; then which saying of this *Bryan*, nothing can be more false and blasphemous; for what, though Christ was circumcised, and went sometimes into the Temple, and eat the Passover, or so, which had been Ordinances of God for their time, and were Shaddows of good Things to come; what is that to prove Christ a Member of that Body, whose House was left unto them desolate, and who were headed by the Devil, which at length put them on to murder him? O sad, that ever People in their love of the World should be so blind! but what is Christ's conforming to the Shaddows of the *Law*, which God gave for that time, and by him to be fulfilled, and so ended, to your requiring us to conform to you in that, or those Things which God never ordained? as sprinkling of Infants, and not onely so, but teaching for Doctrine, that you make them thereby the

Children

Children of God, Members of Christ, and Heirs of his Kingdom; and also your giving *David's* Psalms in Rhime and Meeter, to the wicked World, to sing to God's dishonour: And to hear a prophane Man, and covetous man (who is an Idolator) preach and pray, whom God never sent; yea, and to maintain him in his sins, contrary to all Reason and Religion: Also how can we conform to you in your corruptions of respecting Persons, and of having mens Persons in admiration because of advantage? contrary to the express Doctrine of the Apostle, which saith, *Jam.* 2. 1. *&c. Have not the Faith of our Lord Jesus Christ the Lord of Glory, with respect of Persons?* yea, and plead for their Transgressions; yea, how can we conform to such, as under the Name of *Christians*, do live manifestly in the sins of the *Heathen*; as *Fornication*, *Covetousness*, *Idolatry*, *Drunkeness*, *and are Railers*, *and Extortioners*, *and lovers of Pleasures more then lovers of God*: from whom the Apostle bids us *turn away*? 2. *Tim.* 3. and 1 *Cor.* 5. 11. &c. with whom he forbids us to eat; and yet with such, both *Baxter* and *Bryan*, for all their former seeming hypocritical zeal, would now have us to communicate, yet not so much as consent to their Corruptions, neither as their daubing contradicting Doctrine seems willing to have: then I say, we must neither have fellowship with them in their Worship-Actions, (as *Baxter* calls them) nor in their ordinary Conversation, for all is corrupt; for what greater assent or consent can we give, then by joyning with them, or practising such things openly: but its better to obey God then Man, both in this, and all things, and as the Lord said to *Jeremiah*, so in this case hath he said to us: *Let them return to thee, but return not thou to them*; for what fellowship hath Light with Darkness, or the Temple of God with Idols?

And now I come a little to let before you poor People, who have been deceived by such men as this *Baxter* and *Bryan* are, something of the answer they give to the Arguments of the zealous People of old (called *Brownists*, or so) who could not for Conscience sake conform to their *Common-Prayer*, *&c.* Their Objection saith *Bryan*, in page 297. of his Book was this, to wit.

"That the People of *England* were never rightly called; for

'in the beginning of the Queens (to wit, *Elizabeths*) Reign, 'they were by her Command and Proclamation compelled to 'embrace the *Protestant Religion*, and to conform to God's Wor-'ship; whereas in the new Testament we have no Example of 'People compelled to the Service of God: Christ commanding 'Fisher-Men to convert Souls by preaching, not Princes to 'make Disciples by compulsion; therefore the Church of Christ '(*England* he should have said; for who ever denyed the Church 'of Christ) had no right constitution?

But now see the wretched Answer of this *Bryan* to the said Objection of the old Non-conformists.

'If we speak (saith he) of a Church first planted; the Peo-'ple of such a Nation are first called by the Word, before they 'come to be a Church: but it is not so (saith he) of a Country, 'where for a long time true Religion hath been professed, which 'is our case: and as to that part of the Objection, that there 'is no such Example in the New-Testament.

'First, The Magistrates were then Enemies to the Christian Re-'ligion.

'Secondly, (saith he) It sufficeth that we have Examples in the 'Old-Testament, 2 *Kings* 23. 21. 2 *Chron.* 15. 13. and 33. 16. and '34. 33. nor have (saith he) Christian Princes less Power in their 'Dominion to abolish Idolatry, and by Laws and Penalties, to 'compel their Subjects where there is a parity of Reason.

And after this, *Bryan* having wearied himself, with setting down several words, to and against, both what the Conformists said for, and the Non-conformists said against these Things: he takes breath, and saves, he returns to satisfie the Objection; to wit, the Objection before mentioned about Separation, with such words as these.

'It is not necessary and generally true (saith he) of all the 'Members of the Visible Church, that they be called by the 'Word.

Answ. To which I answer, on behalf of Truth; That it is the great Love, and tender Mercy of God to our Souls, that he hath delivered us from under such men, as this *Bryan* and *Baxter* are, who know nothing as they ought to know; but professing themselves to be wise, are become most foolish and brutish in their

minds and words, by such false, and soul-destroying Doctrines as these, affirming, that People may be called into the visible Church without the Word, and if one ask him, if not by the Word, by what then? His answer is, by sprinkling, when Infants, or for fear of Man: But what, are these Calls into the visible Church? A strange Church must that needs be for certain, where People are called into it without God's Word, for certain its none of God's Church, into which People are called, without his Word: Its the visible Company of such as know not God, thou shouldst have said; for God's Church are the Faithful; and their Faith cometh by hearing, and hearing by the Word of God, and not without it: But, oh the Desolation that such Doctrine as this of *Bryan* and *Baxter* hath made amongst the poor People, whose Eyes are not fully opened to see their deceits.

Also this Antichristian Doctrine being laid as a Foundation in their House, it is no wonder to hear this *Bryan* say, pag. 301. That Ignorant and Prophane Persons have alwayes been in the Church, and ever will be, at least, till Christ comes the second Time.

But by all these unsound, unchristian and ignorant sayings, it fully appears, that this *Bryan* is one of them, who have neither seen nor known Christ; seeing he would bring in the *Heathen* into the Temple without the Word: and so, who is more ignorant and prophane, then this Priest *Bryan* himself, as also his Brother *Baxter*, who is not ashamed to make such a one a Tutor, or Father of Ministers, who is ignorant of the very Door and entrance into the Church, and of Christ's second coming? nay, who is ignorant of his first appearance, which was for Judgment, even to whip the Buyers and Sellers, and all prophane Ones out of his House, as he said himself, *For Judgment came into this World*: And so, What Pastors or Teachers can such Tutor, as are so ignorant of Christ's Kingdom; and so admit the Ignorant and Prophane into their Church, (or Cage of unclean Birds) for the Church of Christ, which is visibly seen, and known by the Spiritual Eye to be his Body, is holy, and into it can no unclean thing enter, as saith Scripture, *Revel.* 21. 27. but into the World's Church may both ignorant and

prophane enter and dwell; but at such dishonest Gain, as is gotten by such Doctrines as this of *Bryan* and *Baxter*, hath the Lord long shaken his Hand; Is this your Ware that you sell to the People at so dear a rate? Is this your Straw and Stubble, that you feed them with? But no man of any understanding in verily matters, will buy any more of your Merchandize forever. For God is come to teach his People himself, and the Spirit of God is felt and witnessed amongst us, praised be God; yea, and in our very Hearts to teach us, and by which we feel Christ come again the second Time without sin to Salvation, according to his holy Promises, and by whose all powerful Word of Faith and heavenly Presence in us, are we joyned together unto him, in one holy Body, glory to his Name over all, for he is worthy, so be it.

And for that saying, 'That Christian Princes have not less 'Power to abolish Idolatry, and by Law and Penalties, to compel their Subjects in matters of Religion, where there is a parity 'of reason, then the *Jewish* Kings under that Law had.

I Answer, and say, That all are not Christians, who are so called; and this crying up the Worldly Magistrates Power in matters Spiritual, is the only, or let into Persecution of the tender Hearted People of God, who cannot bow to every thing the World sets up, yea, though it come under the name of the new of Christian Religion; and if the Image be of Gold never so goodly, yet wanting Life and Power, they cannot bow to it. I say, they who preach up the worldly Princes under what Name soever, to have power over the Consciences of People in matters purely Spiritual (as the whole Body of Christian Religion) are Antichristian, and the great Enemies of that Liberty which Christ hath purchased for his People, and which the Apostles sealed unto with their Blood, saying in such cases, *Let every man be fully perswaded in his own Heart*; And who art thou that judges (much less forces and compelleth as *Bryan* and *Baxter's* Doctrine would have it) another? to his own Master (to wit, God the Judge of all) he standeth or falleth, see *Rom.* 14th. at large; but what account will these Daubers give to the Lord for all the Innocent Blood they have caused to be shed these many hundred Years? is fit to consider; For though such Ma-

giſtrates as are evil inclined, are not free, yet the falſe Teachers, who by their Lyes ſtir up, yea, and bring forth that evil inclination into real actings againſt the good, ſhall receive the greater Condemnation: and yet notwithſtanding all the evil, both in the one and in the other, the Lord will certainly carry on his great Work to his own praiſe, which he hath begun, glory to his Name for ever: And the Beaſt, Whore and falſe Prophet, ſhall alive together be caſt into the Lake prepared for them, and into the Pit which they had digged for others, ſo be it.

Alſo whereas he ſaith, 'That it ſufficeth, that we have examples in the old Teſtament for the Magiſtrates Power in 'Church matters, though none in the new Teſtament, or ſo. I ſay, it is no more true, then if we ſhould reaſon for an outward worldly Temple, and Sacrifices, and Circumciſion now, becauſe there is examples of theſe things in the old Teſtament; and for revenge and retaliation now, becauſe it is mentioned in the old, juſt contrary to Chriſt; *For though it hath been ſaid of old* (ſaith Chriſt) *an Eye for an Eye, and a Tooth for a Tooth; yet I ſay to you, my Diſciples, under the New Covenant: If any Man ſmite you on the one Cheek, turn to him the other*; and the Apoſtle ſaith, *Dearly beloved, avenge not your ſelves; but if thy Enemy hunger, feed him, &c.* and ſo Chriſt being come, and all Power in Heaven and Earth given him; Is not he in theſe Spiritual matters relating to the very Soul and Conſcience, the onely Lord, Law-giver and King, and Supream, and ought of right to rule in his own Houſe and Temple, which is in Man, and thoſe that will not that he ſhould rule, muſt bow before him, and be aſhamed before his Face, as ſaith Scripture, 2 *Theſſ.* 2.

So that now the Son of God being come, and ſeated by right of Inheritance, the true King and Heir upon *David's* Throne, to rule in Righteouſneſs forever in the Hearts of his Children; he commands the true Seed of *Iſrael*, to obey his heavenly Voice, Law and Doctrine, ſpoken and written within, as thoſe outward and typical Kings did, command the fleſhly Seed of *Abraham* to keep *Moſes's* Law, written without: and as thoſe that obeyed not that outward *Law* of *Moſes*, were

lyable

lyable to the punishment of that *Law*; so they now that obey not Christ's Spiritual Law written in the Heart and Conscience by his holy Power, are lyable to the Eternal Judgment of Jesus Christ, the Judge of Quick and Dead, as he saith, *The Father judges no Man, but hath committed all Judgment to the Son*: and as for the worldly Magistrate, he is to rule in outward things, betwixt man and man, to see that every one, as to the Body and outward Estate, be well beheaved one towards another, and not to bear the Sword in vain, as hath been too much in use, even amongst them called *Christian*-Magistrates, as well as others; from whence it hath come to pass, that for the sake of the Poor, whom the worldly Powers have oppressed, as well in Temporals as Spirituals, the Lord hath overturned them, one Sort after another, as they were found in the abuse of that Power and Trust, which was put into their Hands, for the protection of, and encouragement and praise of the Good, and punishment of the Evil-Doers; but not the contrary; according to that of the Prophet.

I will overturn, overturn, overturn, till he come, whose Right it is: And so until Truth, Righteousness, Goodness, Equity and Justice rule, both in the Hearts and Lives of the Children of Men, there will neither be Peace, nor Establishment of any thing; but as a Wheel will the whole Earth be, from Generation to Generation, saith the Spirit, who is the sweet Orderer in all things, for the holy Seed's sake: glory to his Name forever.

And so in the Love and Kindness of the Lord God, have I been thus enabled for the Truth, and the poor People's sake, to lay open something of the Deceits, and gross Hypocrisie of these two Men, called *Baxter* and *Bryan*, who have long under a Cover or Vizard of Holiness, deceived the unstable Souls of many: but now the Covering being rent off, their Wolfish nature is fully manifest; glory to the Lord, the good Work-man over all forever, so be it.

T. T.

THE END.

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